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March 2011

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Grand Lodge Jurisdiction of the Portuguese Language

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Phone: (0xx41) 3351-3000 – Fax: (0xx41) 3351-3065 e 3351-3020 – www.amorc.org.br



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Tel: 01892-653197
Fax: 01892-667432
Email: RCBeacon@amorc.org.uk
Web: www.amorc.org.uk



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EDITORS

Bill Anderson
Paul Goodall

Design and Layout
Richard Bonwick

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COVER SPREAD

“The Arrival of Spring”



The Inner Self

by Mary Coulsdon, SRC



WITHIN EVERY GENUINE SEEKER of spiritual enlightenment there exists a deep longing for soul-manifestation; or as Rosicrucians see it, a longing of the outer self to enter into deep and regular communion with the soul. The basic reality of the soul resident within the human being, eventually leads even the

hardest and least refined of people to feelings of yearning for a relationship with something so awesome and great that they are hard put to describe it in any terms other than simply "God."

As a species of life sharing the earth with many other creatures, we are collectively seeking to reveal as many aspects as possible of the divine qualities within that link

us with this God. These aspects of our deeper self are the ultimate source of our destiny, and reveal to us crucial snippets of why we are here and what we are supposed to accomplish with our lives. We know we are more than mere chemical elements, minerals, cells, nerves, bones, muscles, etc., of which our bodies are made; for we are endowed with consciousness and the ability to think. And more importantly, we are endowed with a unique form of consciousness which on earth at least is, as far as we know, restricted to humans only..., namely, the ability to know that we are thinking, and to reflect not only on other things but on our inner self as well. We are responsive to our inner self and recognise it as something quite apart in many ways, from our outer self, yet still part and parcel of what each of us calls “me.” This self-responsiveness has led many a person to seek out, find and eventually accept the challenge of embarking on a well organised path of spiritual development, and remain with it for the major part of the rest of their life. Such people earn the right to bear the title of “mystic.”

Know Thyself

All mystics have discovered that they possess an inner self; and a major part of the rest of their lives revolves around learning as much as they can about this masterful inner personality. Knowing this inner self in an intimate and truly deep way must have been the motivation behind those who designed and built the temple of Apollo at Delphi where, inscribed over the entrance portal, were the words: “Know thyself.” One cannot escape the simple yet profound meaning of these three simple words..., “know thy self.” It is not merely a matter of possessing an innate intelligence or a gifted intellect, for there are many highly gifted people who have not the slightest interest in any deeper quest in life. Knowing oneself involves self reflection, and that does not require any great intellectual ability to begin with; anyone can do it, if they are sufficiently motivated. No matter what one’s abilities are, or how unaccomplished or unrefined one is intellectually, one can still embark upon a path of getting to know the inner self.

The one attribute that makes our species, homo sapiens, unique amongst all the primates and other creatures of the world, is our ability to know that we are thinking, and furthermore to know that we are thinking about ourselves. As mystics, we are seeking to know our self, our real self, and are trying to unlock its mystery by whatever means available to us. To “know thyself” requires regular periods of introspection and self reflection, which is something requiring no great innate gifts of intelligence,



Knowing this inner self in an intimate and truly deep way must have been the motivation behind those who designed and built the temple of Apollo at Delphi where, inscribed over the entrance portal, were the words: “Know thyself.” One cannot escape the simple yet profound meaning of these three simple words..., “know thy self.”

only *determination* to succeed and the steady *application* of a well thought out system of inner development. In reflecting upon oneself, one is analysing aspects of one’s being not only for the many small faults and strengths one has, but especially for really important positive potentialities one already possesses but have not yet developed. These potentialities are the broad brush strokes of the life we will lead, and it is incumbent upon us to learn as much as possible about them, as early in life as we can.

A major part of the mystic’s life revolves around learning as much as they can about their inner personality.

We all have certain intrinsic qualities, our potentialities..., and are drawn to reflect upon them. In the process, we examine our most cherished ideals and try to find the essential core attributes of our being that motivate us to live better lives. We reason and rationalise on the virtues of our existence, and gravitate towards experiences that will reveal for us the deepest and most profound mysteries of existence. During our reflections upon self, we inevitably discover our faculty of intuition, and come to realise how hugely important it is. Yet there are five other faculties as well..., sight, hearing, smell, taste and touch..., and they are crucial to our ability to live and learn in the material world. Our sixth sense, the intuitive faculty, is in many ways our most important one, for it often overlays the information it delivers to us, on top of our five physical senses, thereby making the impressions we receive as real as if they were seen, heard, smelled, tasted or touched. Our intuitive sixth sense therefore, is



The diversity of impressions we perceive is not entirely tied to our physical senses, but is closely associated with a mysterious, vibrant, light reflection of our physical body, something known as the “psychic body,” which provides us with a whole new range of sensory vibrations that only our psychic faculties can perceive.

experienced regularly through our physical senses, and it is often difficult to know if what we have perceived is purely physical in origin or emanates from a higher source. And that is the great challenge of learning to use the intuitive sense well.

Our goal as mystics is to relate all our sensory perceptions to everything that happens to us, from the highest and most sublime, to the most common, practical, mundane matters. The totality of what we are is not immediately revealed to us any more than are the component finite parts of the universe in which we live. But we live in a constant state of confidence that our efforts at understanding the deepest mysteries we know, will in the end be rewarded, and we never give up our quest to “know thyself.”

An Evolving Realisation

Metaphysically speaking we are not only in the universe, but the greater part of what we are originates wholly from the universe. In other words, although a certain highly refined aspect of our being may ultimately originate from beyond the bounds of the physical universe, the overwhelmingly greater part of us definitely has its source from within this universe. It behoves us therefore to devote time and effort, and use our faculties as optimally as we can, to gain a greater and greater understanding of our relationship with all things in the universe, and indeed the universe itself as a unitary, thinking, breathing, living whole.

We seek inspiration to gain greater understanding

of what we are, why we are, where we are, and what we are *destined to become* if we follow the potentialities we already possess. We are imbued with ideas and ideals; we build, create, change and evolve, and our lives face endless changes to which we have to make constant adjustments. But we have confidence in the knowledge that we have already acquired much understanding about our innate abilities, and merely need to use that greater experience in more positive and uplifting ways that contribute to our intellectual and spiritual growth. In time, we come to realise what an extraordinary range of sense perception we have. Our physical senses may each cover very small ranges of the total energy vibrations available in the universe; but even that small fraction is immensely rich in diversity.

We also learn that the diversity of impressions we perceive is not entirely tied to our physical senses, but is closely associated with a mysterious, vibrant, light reflection of our physical body, something known as the “psychic body,” which provides us with a whole new range of sensory vibrations that only our psychic faculties can perceive. The big challenge for all who seek the mystical life is in coaxing those impressions out of the deeper recesses of the being and overlaying them on the normal five physical sensory receptors in such a way that they make sense and acquire purpose and meaning. As part and parcel of the range of techniques available to us for accomplishing this, we reflect upon such things, take time to be alone with our thoughts, enjoy and daily yearn for our quiet moments, bring order into our lives and maintain that order at all costs, and work regularly and intensively with the age-old techniques of concentration, visualisation, meditation and contemplation in the accomplishment of our goals. We seek to capture aspects of the infinite so that light may be thrown upon some of the darkness of the world both within and around us. And the result is that we manifest outwardly our inner strength, and seek to assist others to do the same.

Everyone is in need of and is capable of rational concepts and thought. In our reflections we seek to understand more and more the true nature of our deeper self. We seek to know the inner life that our inner self has

The big challenge for all who seek the mystical life is in coaxing impressions out of the deeper recesses of their being.

lived from the moment we were born. This has nothing to do with modern psychological theories of multiple personalities, but everything to do with the single personality that the soul possesses, and which in many cases may be very different from the personality of the

outer self. To mystics, this inner self is a stage of perfection to which the outer self can but stand in awe and gasp in admiration..., so accomplished and refined is its action. Whilst searching for communication with that masterful inner personality, we naturally are drawn to examine our present habitual thoughts, ideals and aspirations, and come to understand that there are far higher thoughts we should be carrying about with us, ever higher ideals to which we should be striving.

Toward Spiritual Maturity

We know we are infused with life, a sort of life force with intelligence that we come to know as the soul. And we realise eventually that this soul, whilst similar to many other souls, is also quite unique and separate from all others, and as a consequence, manifests a personality that is unique too. The physical body is not merely a collection of elements and cells, nor a mere nexus of energies..., but a hugely complex plexus of life itself. And not only is it this life force that makes us move and live as animals do, but a particularly energetic and “vital” form of it allows us to think and know that we are thinking; and to analyse our experiences and think of better ways of utilising our abilities for both our betterment and the betterment of all things on earth. We seek to give expression to what we know about ourselves and our relationship with all other things within our intellectual and emotional reach; and we apply meaning to it all and see it as a unitary, Cosmic whole.

Over time and with the gradual acquisition of greater spiritual maturity, we acquire the perspective needed to accurately recognise visible and tangible things for what they actually are..., not merely what we perceive them to

be in our bubble-world of realities. Some things remain unchanged for tens of years, some for hundreds of years and some for longer than the human race will exist. But other things are transient and may last only a day or two, a few months perhaps or maybe a year or two, but not much longer. Each particular episode in our lives requires these transient conditions and things to exist for just those short periods in order to learn and grow from them.

But we always try to explain these transient phases of our lives in relation to the more unmoving parts of the universe, the so-called “fixed stars” of our realities, for it helps us in applying, meaning and lasting value to our life experiences. But we seek to understand the “fixed star” phases of human existence from the knowledge and experience we have acquired not only in our present

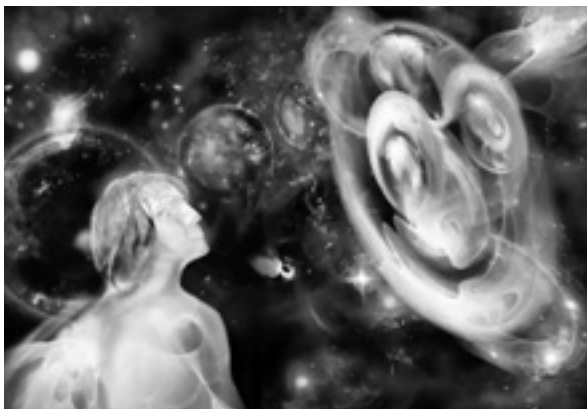
Those who are able to contemplate the revelations emanating from the true self become aware of an immensely dynamic power within themselves.

life, but from the accumulated experiences of former incarnations as well. The “fixed stars” of our existence are there from one incarnation to the next, and pass through from life to life in the personality of the soul. Those who are able to contemplate the revelations emanating from the true self become aware of an immensely dynamic power within themselves, quietly idling in the background like some well-muffled, shiny supercharged V8 roadster just waiting for the accelerator to be depressed. Incrementally they become increasingly aware of the life and reality of the inner self, and know without doubt that this is their most cherished dream come true..., if only they could bring that inner reality into full outer manifestation in the ordinary day-to-day outer self.

Cosmic Unity

We are not alone in the universe. Not only is there almost certainly much intelligent life elsewhere on other planets, we do not need to look far in order to see life and intelligence as sophisticated as we can deal with, right here, walking the streets of virtually every city, town and village in the world. The discoveries we make whilst “dwelling within” and communing with our inner self, must be extended into the world of people and animals; a world that is not our possession alone, but one that has to be shared with countless other living things. The world is for us to behold and care for with reverence, for we are inescapable though vital parts of the great living whole that is our home planet, earth.

That we are capable of reaching out beyond our



That we are capable of reaching out beyond our immediate environment in a non-physical way is borne out through the use of our psychic faculties, particularly the faculties of intuition and projection of thought and consciousness.



We do not hesitate to pursue the spiritual wisdom that awaits us. Our understanding is maintained in truth, and we keep our eyes on the horizon of infinity.

immediate environment in a non-physical way is borne out through the use of our psychic faculties, particularly the faculties of intuition and projection of thought and consciousness. Like radio transceivers, we can both receive and transmit information; and we have already within us physical means of going beyond ourselves in the form of chakras (energy transit points) and psychic centres (information transit points), based on various fixed areas of the physical body and its aura. Something is acting and working within us. And this “something” is part of the broader reality of the self that we seek to have revealed and manifested outwardly through our outer self as much as possible.

Our experience of life is in a cosmic sense a highly complex unity of a multitude of component parts, but particularly a unity of people like ourselves. Through our concepts of mind and matter, we seek greater understanding to fathom the unknowable that stands before us in silent majesty. We seek to plumb the depths of reality, and we do so from within by seeking to know our soul and its material expression on earth, known to Rosicrucians as the “soul personality” or “master within.”

Realising One’s Place

Without regular reflection and periods of deep contemplation, we lose the edge, and our lives start degenerating into chaos. As mystics we know that we must give in order to receive, and giving of our time for the wellbeing of our own beings, is the price for receiving those insights and moments of inspiration we seek. As each of us is a part of the Cosmic totality, we are capable of becoming keenly aware of the intricacies of our self-manifesting universe, and where we fit into this huge jigsaw puzzle. What is our purpose? What are we supposed to be doing? Why are we here? These and many

other questions are eventually answered fully and to our complete satisfaction.

Too many people take the little things in life for granted; yet so many of these little things are cause for wonder when we look at them in depth. Too often our attention is focused on the big issues and we forget the much smaller issues that may in the long term be of far greater consequence for us. So, we must develop a certain sensitivity to details that bypass most others; and that sensitivity comes through a systematic development of our sensitivity to the intuitive impressions we are constantly receiving but seldom becoming objectively conscious of. When our intuitive faculty has been developed to the extent that it is overlain on our ordinary sense faculties, allowing us to home in on all things in life, great or small that have relevance to our well being and that of others within our karmic proximity, we will have reached a crucial milestone in our development as spiritual beings and can rightly be called “mystics.”

Unity of Humanity

There exists a great, unifying, universal human intellectual “stamp” or “mould” from which all human beings are made. The bible speaks of humans as being made in the

The mystic seeks to overcome a finite ego through attunement with the infinite Mind of the Cosmos.

“image of God,” and maybe this image is nothing other than the so-called “mould of man,” the stamp from which all humans are made. This prototype of humankind is capable of self-reflection and has a keen sense of self-awareness when given even a moderate freedom of expression within us. We search and learn new things; constantly, daily, learning things we never knew before, and especially things that help us to arrange our lives in accord with the relatively small set of key universal laws that affect us the most. The superficial must be discarded, and we need to learn how to distinguish what is important from what is unimportant. We seek to overcome a finite ego and to grasp the security of peace, courage, freedom and fulfilment through an understanding of, and attunement with the infinite Mind of the Cosmos.

While it is said that travel broadens one’s perspective, one need not travel to distant places to acquire mastery of oneself. Without any travel at all, one can profit from the experiences of life. In this day of rapid transportation, how much do we learn about the world and its people by flying around it in a matter of hours? Those who understand themselves can understand others. In the revelation of

the reality of self, we become aware of a certain intrinsic greatness, and feel a sense of reverence and responsibility for the inherent powers we have inherited. We are also aware of our limitations, and appreciate the contrasts of life, knowing how necessary they are. We learn the truth of the promulgation by great philosophers that “being is a state of becoming.” And in our contemplations we arrive at the truth that nothing comes from nothing; that everything must come from something. We become aware that there is something greater in the universe and in each of us than is immediately apparent. We seek to give an account of ourselves and the universe in which we live, and the universe in turn speaks to us in measured tones as soon as our babbling has ceased and we are ready to listen.

Understanding Knowledge

With the understanding and knowledge that is ours for the taking, we do not waver in our decisions. We do not hesitate to pursue the spiritual wisdom that awaits us. Our understanding is maintained in truth, and we keep our eyes on the horizon of infinity. We are looking into the future, to the future of our human race, our nation, our family and friends, and of course of ourselves. And from that vision of what is to come, we gain a deeply mystical perspective of who we are, why we are here, and what we are supposed to be doing. In revealing the reality of self, we expose our infinite, divine quality, not only in order to know ourselves, but to reach beyond the piffling reality that is our material world.

Francis Bacon said that knowledge is power. We do not believe that he meant to use this knowledge in a conquest to master other people, but rather to master himself. All our thoughts and actions should stem from a unity of rationality, wholesomeness, respectfulness, devoutness, reasonableness, and the courage of upholding publically our mystical convictions. We are the keepers or guardians of the life with which we are endowed. We have the freedom and volition to do with our lives what we will; we are the ultimate creators of our lives. Even though we are in the stream of life and share the same Life Force that all other living things possess, we retain our identity and can be self-sustaining in our individual efforts.

Self Knowledge

Let good intentions and achievements be the hallmarks of our lives. We may not have reached our full stature yet, but we know we are capable of growth, and we are experiencing development. While much of our being is of a physical nature, and is therefore finite, we are progressing



We do not hesitate to pursue the spiritual wisdom. The strength of harmonious unity with the Inner Self, the Master Within, naturally radiates outward.

toward infinite horizons because of the reality of the self that is being revealed to us, the inner self which is infinite in nature. We are working toward a kind of perfection, a personal perfection that uses all our potentialities to their peak performance. The knowledge we have gained helps us in our efforts to attain this end. Self-analysis, guided by the dictates of the inner self, helps us to accomplish this goal. Habits which retard our progress in attaining the goal are disciplined and correctly channelled.

The cherished state of freedom will never be wholly possessed by those who do not come to know themselves. Those who drift along in the stream of life, pushed this way and that by misdirected desires, and haunted by confused and misunderstood emotions, is a slave to

Self-analysis, guided by the dictates of the inner self, helps us to accomplish this goal of perfection.

materiality, bound helplessly by inflexible concepts and stunted abilities. Rich are the rewards of those who know themselves and the greatness of their true reality. They live in harmony with natural laws, sensing well-being of mind and body; and they reap the fruits of their efforts. Their inner strength, self-confidence, and mental peace are reflected in good health; and they are just and fair in all their dealings.

Sharing Our Divinity

The strength of harmonious unity with the Inner Self, the Master Within, naturally radiates outward. One is

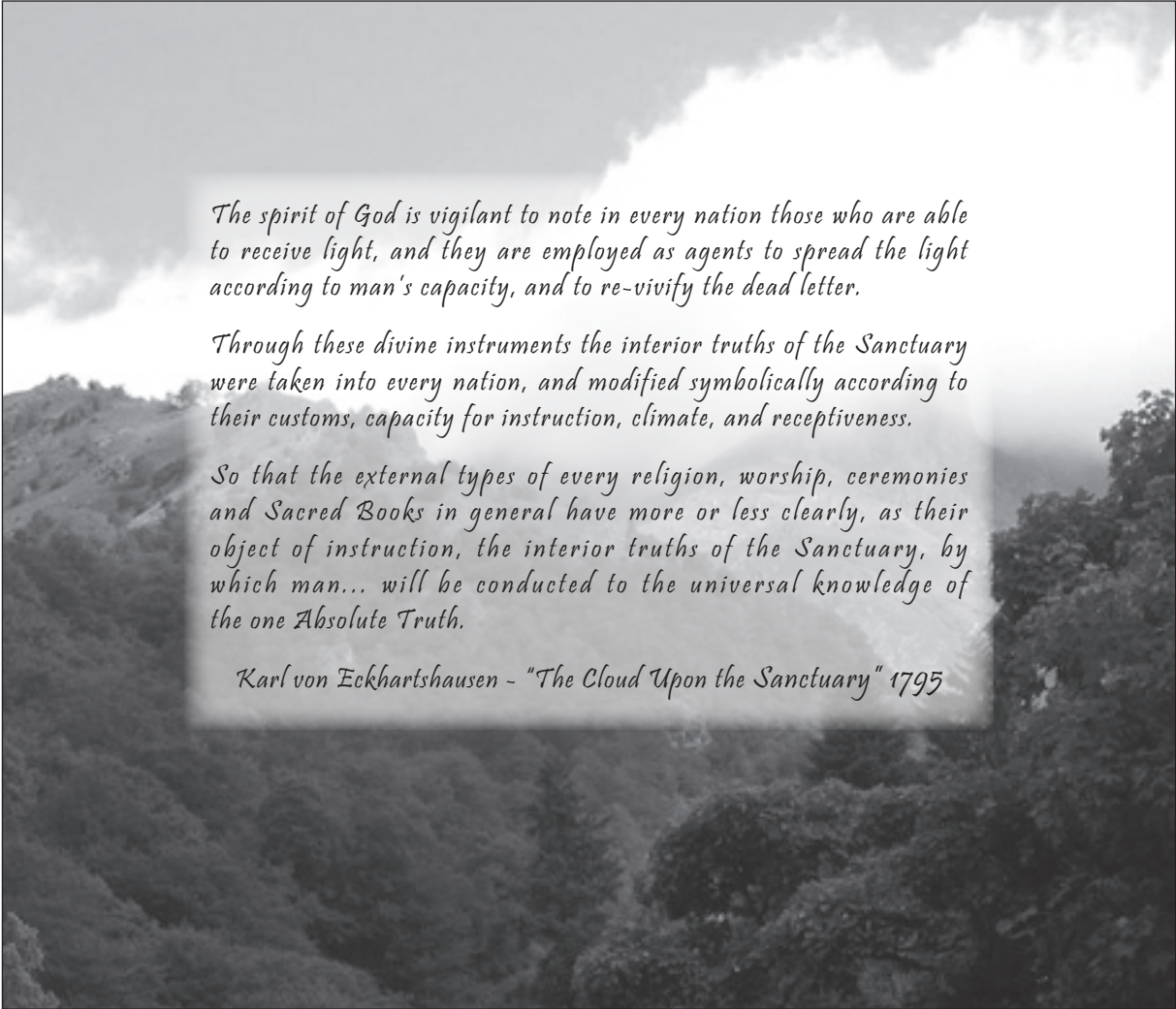
able to give of oneself without personal harm, for the lesson has been learned that we have something to give, something that is not uniquely ours but that we are urged to *share* because of the very affinity of being with the whole. In coming to know oneself, one lives life to its fullest and realise life's greatest joys. The path we must follow is clear, and we humbly rejoice in being a privileged traveller. Our personality is of a refined tensile strength, capable of withstanding the severest trials and appreciating the beauty in all.

That which is within you is a divine heritage and which no one can take from you. Sincere endeavour and the pursuit of worthwhile ideals will bring you into attunement with the divine nature of your real self. You alone can experience and express the real you, the inner self, the real self. Others can point the way, but you must apply yourself to the work which is to be done. No one can evolve or progress for you any more than

another can live your life or breathe for you.

An elevation of your consciousness to a higher plane of thought and action can only be attained by your efforts alone. When this fact is understood, the wisdom of others that can help to show the way to "knowing thyself" will not be scorned. Your mystical search will culminate in self knowledge; and in this search, all fragments hinting at the goal have to be carefully studied by the intellect. By living a life of spirituality and mystical realisation, you grow into greater attunement with the universal laws of the Cosmic and are imbued with all that is infinite.

Within you is a spark of all that is divine. The light of your divine heritage has made you what you are today. It is *your divinity* that causes you to aspire to greater ideals, realisations, states of awareness and perfection. Thus in coming to know yourself, there is revealed the reality which dwells within you.

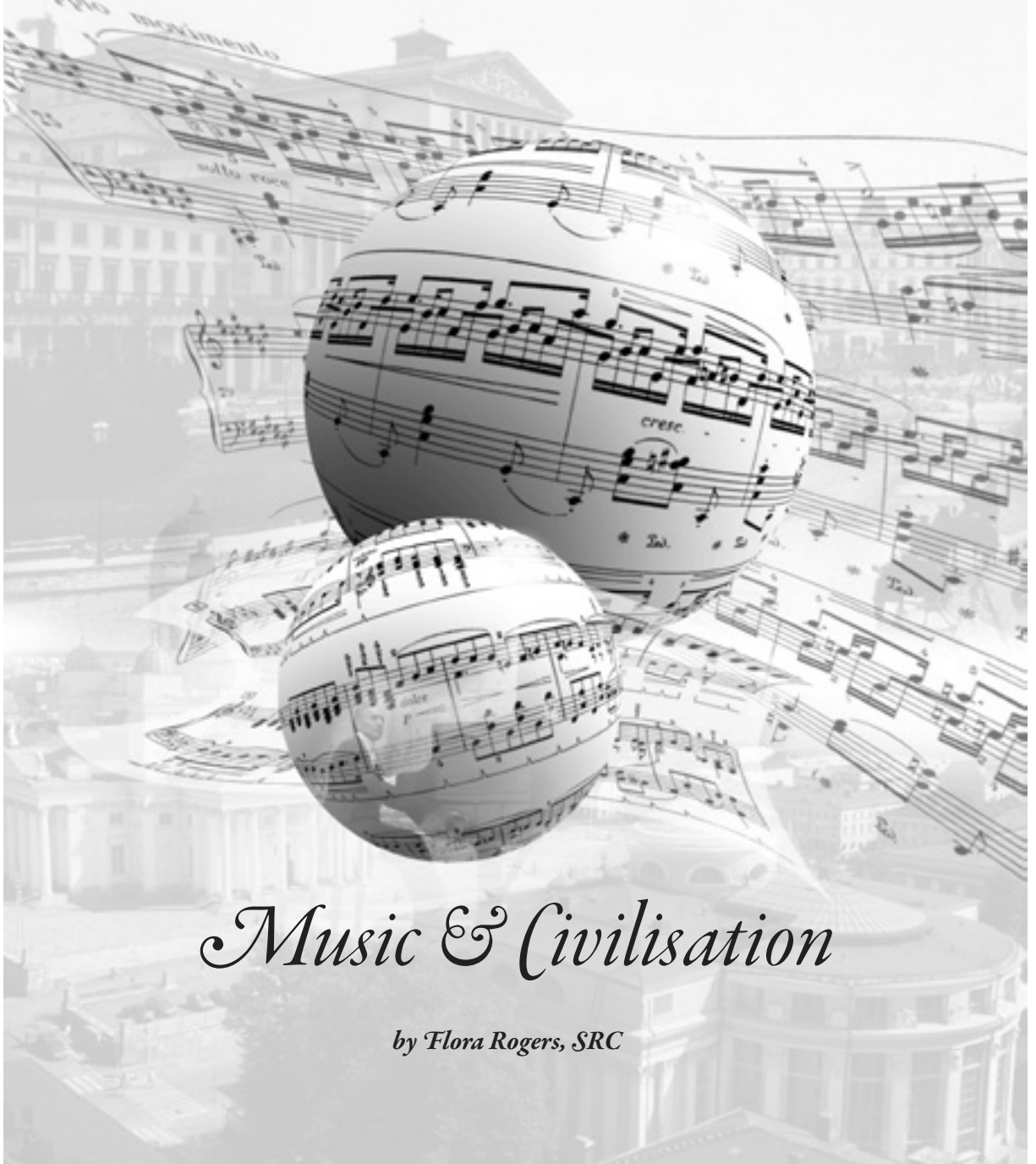


The spirit of God is vigilant to note in every nation those who are able to receive light, and they are employed as agents to spread the light according to man's capacity, and to re-vivify the dead letter.

Through these divine instruments the interior truths of the Sanctuary were taken into every nation, and modified symbolically according to their customs, capacity for instruction, climate, and receptiveness.

So that the external types of every religion, worship, ceremonies and Sacred Books in general have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man... will be conducted to the universal knowledge of the one Absolute Truth.

Karl von Eckhartshausen - "The Cloud Upon the Sanctuary" 1795



Music & Civilisation

by Flora Rogers, SRC

THERE IS AN INTANGIBLE LAW OF nature which embraces the constant warring between the forces of good and bad, the positive and the negative, the spiritual and the material. And it is applicable in the sphere of music just as much as it is in every other department of life. Indeed throughout the universe, constructive forces are on the whole balanced out by destructive forces, though what is “constructive” and what is “destructive” is not always that clear to us always (or even often), and we as a result have our personal biases which cause us to see either too much of one or too much of the other, depending on our innate character.

During the Second World War while Poland, a nation rich in its heritage of literature, music and art, was being devastated by heavy bombing from the air, the radio station in Warsaw kept up a constant connection with the outside world by playing the music of their national composer, Chopin. The same thing happened in Finland: Sibelius stood out in those awful days as the one vital link with the nation’s past and no one could listen to the moving strains of *Finlandia* without a sense of deep conviction that Finland would always live while the music of Sibelius remained hidden in the hearts of the people. The same was true of Norway where Grieg is held in deepest reverence because he not only gave the world



Plato writes in his Republic, "Musical training is a more potential force than any other because rhythm and harmony find their way into the innermost recesses of the soul."

great music but he gathered up all the colourful folklore including the drama of Ibsen and immortalised it in his wonderful *Peer Gynt* suite.

These particular composers captured the heart and character of their nations and cemented the community together in a way that was good. No less so than in France where the spirit of the nation lives on in French art and culture; the music of Debussy and Ravel as well as that of many other earlier composers typifies the essence of the French national persona. Somewhere someone said, "Let me make the songs of a nation and I care not who makes its laws."

The Ancients

Present day music derives most of its systems and terms from the Greeks, and we find Plato, that greatest of classical philosophers, having much to say on the subject of music. "Musical training," he writes in his *Republic*, "is a more potential force than any other because rhythm and harmony find their way into the innermost recesses of the soul..., imparting grace and making persons who are rightly educated, graceful [themselves]." Later he states: "The introduction of a new kind of music must be shunned as imperilling the whole state, since styles in music are never disturbed without affecting the most important political institutions."

Aristotle held similar views when he said. "Music has the power to form character." Others including Pythagoras and Euclid, both famed for their mastery in the field of mathematics, held similar views. Indeed the very word "music" embraced the whole circle of the sciences, especially astronomy, mathematics and the Pythagorean concept of the "Music of the Spheres." The Romans borrowed much of their culture from the Greeks

and the following quotation gives us an idea of the hidden processes at work in cultural history:

"The Power that rules the affairs of men seems to have made provision for the elevation of the whole (human) race by diffusing at intervals of centuries the treasures of art, science and thought accumulated by a nation of unusual power and energy. Egypt yielded to the Greeks but left behind much that had enduring value; and what was once centred in one nation and under the control of the priestly caste was spread through much of the known world. In Greece, free art, and especially music, played a great part and wherever the Greeks went as colonists and merchants, they carried with them the principles of art including music." (Author unknown)

So we find Rome supplanting Greece in becoming the political, social and artistic centre of the world. Music, oratory, architecture and sculpture, all borrowed from the Greeks, and modified and dignified Roman society. Music was the favourite distraction of Roman high society and to many a famous Roman has been attributed great musical skill, whether actual or fictional.

As Christianity evolved into the "Roman Church," its music became its outward form of praise and developed into a recognisable style: hymns for common praise on the one hand, but sublime masses for collective worship in cathedrals on the other. Church music was immediately identified with the Christian religion and Christians themselves were characterised, moulded and formed by its style.

Outside the church another form of music, but much older, was fostered by the people and disseminated throughout the various lands by bards and minstrels. This was folk music, and its secular subject matter aligned itself to the characteristics of the common people. In its way music was and still is an expression of the human duality



Church music was immediately identified with the Christian religion and Christians themselves were characterised, moulded and formed by its style.

mirroring that of material atheism as opposed to religious belief. From medieval Europe through to the Renaissance period, the great composers whose works we listen to today appeared at various intervals in all countries, and we find from the earliest times that music is intermingled inextricably with the racial and historical development of nations, but with their spiritual progress as well.

The Moderns

Cyril Scott, a modern British composer, sets forth an interesting viewpoint. In effect it is this: that music not only mirrors the times in which it is written but the times are definitely and irrevocably affected by the music of every period. This resonates closely with Plato's philosophical discussions on the nature of music.

Those of us who are decidedly unmusical cannot fail to appreciate its effect on the emotions.

We might immediately think of the intensely nationalistic music of Richard Wagner for example, with its expression of Nordic legendary hero-worship, which cast a spell over the fanatical mind of Adolf Hitler and which was carried into reality for the German nation. This is by no means a disparagement of the music of Wagner, because there is much that is noble and sublime in the Wagnerian operas. But even the sublime in music can be perverted to serve ignoble purposes. As we know, Wagner was a consummate artist and brought into his operas a great deal that was intended to act as contrast. Unfortunately there can be no "good" without its corresponding "evil" just as there can be no daylight were it not for night. This law of opposites seems to run throughout all of humanity's existence.

Those of us who are decidedly unmusical cannot fail to appreciate its effect on the emotions. We read that when Handel's *Messiah* was first performed in London, the huge audience was so moved that they rose to their feet as one when the elevating strains of the "Hallelujah Chorus" fell upon their ears. During the era of Bach in Germany, the period was marked by a religious fervour and enthusiasm. No one who has been privileged to listen to this great master's musical setting of the *Saint Matthew Passion* can wonder at its power, on an emotional, cultural and religious level. It is so sublime in its conception, and its grandeur is unsurpassed in the whole realm of musical literature.

When we contrast this period of musical flowering when Bach in Germany and Handel in England composed some of the greatest musical works of all time, with our

modern age, it is not hard for us to agree in part at least, with the premise of Cyril Scott that music not just mirrors the age but has the power to influence the age in which it is produced.

Shakespeare mentions music many times throughout his plays. We all know that very famous quotation from the *Merchant of Venice*, "The man who hath not music in himself, and is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils." Shakespeare repeatedly ascribes to music the highest and most elevated place. Some words from Hans Zinzer (1878–1940), a prolific author and scientist, might seem particularly relevant in closing; he has this to say about music.

"Now there were times for a while in Athens, later in the Renaissance and possibly among the Elizabethans, when art was a living influence in the lives of people. But these were simpler days without [our modern media]. Then, the taste of the average person was formed by the sincere artists of the time. The artist was a hero, was close to earth, was close to the mundane affairs of humanity, and was easily comprehensible in this common experience."

We all have a duty to our nation and local community to live up to the very best, the highest and the noblest ideals to which, as individuals, it is possible for us to aspire to. In so doing lies our hope of contributing something of lasting and worthwhile value to our day and generation. One way of helping us to attain this ideal is through active cultivation of spiritual values, one of which is the listening to and mentally participating in good music. "In times of peace, music is the joy of nations; in times of war, it is their safety valve."



Some of the greatest musical works of all time do not just mirror the age but has the power to influence the age in which it was produced.



Psychology and the Common Cold

by Rose Finchley, SRC

FEARLY IN THE ROSICRUCIAN curriculum of study it is taught that *suggestion* is a potent and powerful agent for both good and bad. Dr H Spencer Lewis, past Imperator of the Rosicrucian Order, forcefully presents suggestion as a powerful force for destruction or construction in his book *Mental Poisoning*. Suggestion affects the physical and mental health easily, quickly and surprisingly rapidly, and many minor ailments can be prevented if correct psychological principles are used.

To begin this brief examination of this subject let us record the conversation of a few individuals who do not use constructive suggestions; we all know them and perhaps we ourselves are among those present.

"Hello," says one person, "How are you?" "Oh, not so well," replies the other, "I've got a bad cold, I think it's getting worse too; the weather is so changeable I just can't get rid of it." "You certainly don't look well," murmurs the first person, "in fact I've got a cough myself; hope it doesn't get worse or turn into a flu... heaven forbid that either of us should get the swine flu. The last cold I had lasted two months you know." "My colds always hang on a long time too," exclaims the second person, "it takes so long to get rid of them. Well, I must run along now, take care of yourself."

Of course their colds have a long duration. Everybody they meet hears of the longevity and seriousness of their colds and in fact it seems sometimes that they take pride in magnifying the ailment. Of course everyone knows that the root cause of colds are viral infections, but these persons' objective minds become so filled with thoughts and reiterations of cold illness that soon their subjective minds accept as truth the things their outer minds are constantly mulling over. The result is a physical inner attitude that is "made to order" for any self-respecting virus to take hold of the body.

Another case: a person sneezes: a well meaning but misguided friend or relative immediately asks, "Are you catching a cold?" The victim answers, "No, I don't think so." "Be careful, you probably are," emphasises the other, "...better move out of that draft."

What, you may ask, will be the almost inevitable result of such suggestive and repetitive dialogues? Once the verbal interaction with others has ceased (for a while at least thankfully!) there is the small matter of many

negative suggestions as to your "poor" health having been planted in your subconscious mind and which, if you are not careful, can bring about the very results you fear. In the mind of a recipient of weak will, a train of thought has been started which can, and often does, lead to precisely what was suggested.

Again: a cold epidemic has broken out; almost everyone you meet has the same identical little story. "There really are a lot of colds going around this autumn..., head colds too. Everyone's so miserable," or "I think a head cold is the worst type of cold, don't you?" Another one puts on the mask of self pity and bemoans, "I've got a headache tonight, I really hope I'm not catching another cold." We have all engaged in this typical "small talk" but few of us know how insidious and hidden the ultimate damage can be to us. Suggestions are so subtle, and all it takes is this constant negative moaning to get a train of thought

Think positive, think health, and do the necessary in a practical way to maintain your health.

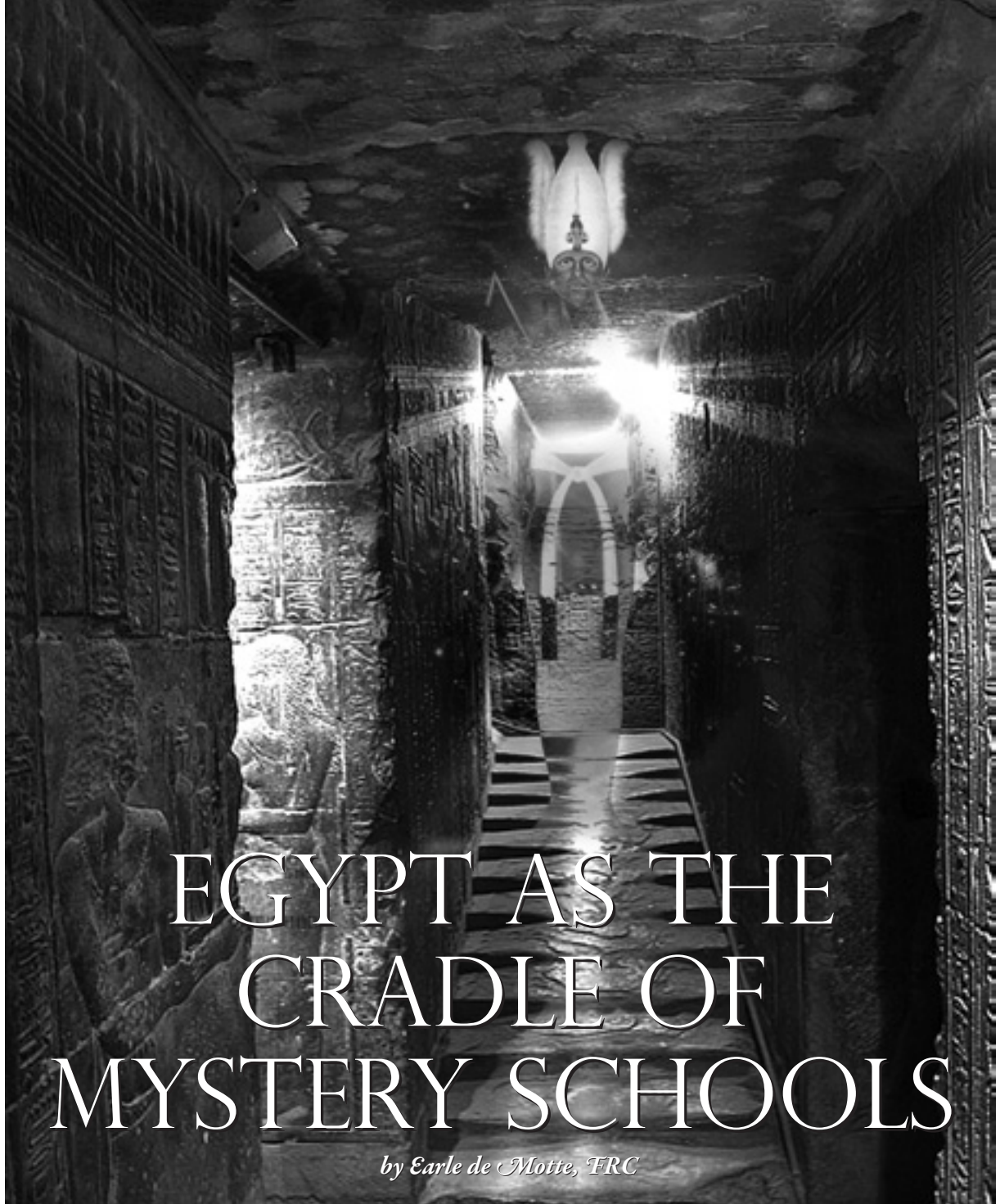
to gain traction, momentum and a life of its own. Let us not glorify our colds if we happen to be unfortunate enough to have them occasionally. Of course they are caused by viral infections, but our thoughts, if they are of



a positive, uplifting and vibrant sort, can go a long way to boosting our immune system to ward off many ailments. Our thoughts should not be allowed to dwell on our ailments unnecessarily. The fact that we have ailments is one thing, but glorifying them by complaining about them and constantly fearing the next "outbreak," is merely adding grist to the wind. Think positive, think health, and do the necessary in a practical way to maintain your health.

So, go easy on the "ooh you sound awful..." or "...sounds like a bad cold coming on," and replace it

with positive, strong, uplifting thoughts about yourself and others you care for instead. Your body has far greater natural defences than you know; they don't need to be pandered to or sympathised with, they know what is needed to ward off most illnesses. All they need from you is firm, unambiguous instructions as to what you want. So, speak to those defence mechanisms as a boss would..., "no colds today please, I've got too much to get through."



EGYPT AS THE CRADLE OF MYSTERY SCHOOLS

by Earle de Motte, FRC

QUITE A FEW SCHOLARS SUSPECT or refute the claim of Egypt being the original home of the initiatory Mystery schools of the ancient Mediterranean lands. But there is considerable support for the position which accords the Egyptians primacy in the introduction and development of a Mystery tradition which is kept alive in the Mystery schools of our own day.

It is fortunate that we have an historical record of several visitors to Egypt from the Greek and Roman

world from the 6th century BCE to the 3rd century CE, travellers who subsequently wrote down what they had seen and experienced about the “mysteries” of Egypt. Among other things they related about the advanced state of civilisation along the Nile valley, they referred to the temples, tombs, pyramids and other structures associated with the mysteries of their religion, some even participating in their rituals and being accepted as initiates to their special mysteries. Those who witnessed very private ceremonies, or who were accepted as candidates for



Part of the frontispiece from Bohn's Libraries 1902 edition of *The Works of Apuleius: a portrait of Apuleius flanked by Pamphile changing into an owl and the 'Golden Ass.'*

initiation, pledged themselves to silence, though they did provide us with some intimation of what occurred. What they did not reveal however, were the more arcane aspects of the initiatory process, preferring only to vouch for the existence of special knowledge of a secret nature among the priesthood of a culture that “was more ancient when Greek culture was young.” “By their admission,” says the writer and lecturer Rosemary Clark, “the mystery tradition of their own cultures borrowed from, or literally copied their practices from Egypt.”¹

Diodorus, Apuleius and Herodotus

The Greek historian, Diodorus Siculus, travelled through various cities of Egypt and the “fertile crescent” in the 1st century BCE, and in his later accounts he mentioned eleven notable visitors to the Nile. Let us look at the testimony of some of those on record.

The first of these writers, Apuleius, a Roman traveller and writer of the 2nd century CE, was famous for his novel, *The Golden Ass*, in which the central character, Lucius, narrated that he had undergone an initiation in Egypt. In the narrative he stated that he had been initiated into the mysteries of Isis and was bound by oath not to reveal in detail what took place. He did not however feel constrained to conceal the fact that he had spent 10 days in austere preparation, and was then led into a deep sanctuary where he spent the night. During the night he said he had approached the

very gates of death and was permitted to return “through all the elements.”² The sublime moment occurred when he “saw at the dead of night the sun [the symbol of Ra, the sun god] burst into the darkness.” Osiris, the “Lord of the Afterworld,” became united with the sun, whose daily death and rebirth are another symbol of human destiny. The candidate, at this stage, identified himself with Osiris, then with Ra, and was borne through the elements and approached the gods above and the gods below.³ Lucius’ successful initiation into the mysteries of Isis was followed a year later by his initiation into the mysteries of Osiris.⁴

Herodotus (5th century BCE), the “father of history,” wrote that Pythagoras may have developed his doctrine of reincarnation from his exposure to the Egyptian notion of transmigration, and recalled the following in his own travels through Egypt: “At Saïs (a city in the Nile Delta), is found the tomb of one whom I hesitate to name..., on a lake at night; the Egyptians give a representation of the suffering undergone by him; they call them *Mysteria*, and about them my lips maintain a religious silence.”⁵ The tomb is that of Osiris; the events indicate the central position of Osiris’ life, death and renewal in the instruction and experiences of candidates for the Mysteries. Diodorus also notes their secret nature when he complains about a contemporary tendency to profane the Mysteries: “In olden days, according to received tradition, the priest kept the manner of the death of Osiris a secret; but in later times, it came about through the indiscretion of some that that which had been hidden in silence among the few, was mooted about by the many.”⁶

Descriptions of the Transformative Experience

With the passage of time and the decline of Egyptian civilisation resulting from Greek and Roman occupations, the gradual unveiling of some of the secrets gave our next commentator, the Roman philosopher Iamblichus, the freedom to say more about the initiatory process. He referred to the objects present, and the kind of magic

It required the seeker of special knowledge to find the mysterious meaning and awareness of divine things through ritual and symbol.

used, in the sacred drama, and pointed to the fact that the enactments of the life of Osiris were all allegorical. It therefore required the seeker of special knowledge of having to find the mysterious meaning and awareness of divine things through ritual and symbol alone.⁷ Priests were able to shift their consciousness, he revealed, from



The two Mysteries of Isis and Osiris, as they were popularised in later times, spread far and wide throughout the Roman Empire, as did the other Mediterranean Mysteries, with which they competed for the hearts and minds of the people who sought salvation in one cult or another.

this world to the other, and acquired their knowledge through contact with the gods.

Six centuries earlier, Plato partly “lifted the veil” of the Mysteries even though he tried to limit disclosure of detail by concerning himself primarily with their impact on the initiate. *“In consequence of this divine initiation (in secret chambers in Egypt) we became spectators of single and blessed visions, resident in a pure light, and were ourselves made immaculate and liberated from the surrounding garment which we call the body and to which we are bound like an oyster to its shell.”* He even pointed to the aim of the Mysteries, namely, *“to lead people back to principles from which the race originally fell.”*

The two Mysteries of Isis and Osiris, as they were popularised in later times, spread far and wide throughout the Roman Empire, as did the other Mediterranean Mysteries, with which they competed for the hearts and minds of the people who sought salvation in one cult or another. In the year 31 CE, we have the Greek writer Heliodorus of Emesa talking of the peculiar nature of the Mysteries. He defined the arcane nature of the knowledge within the Egyptian Mysteries and, by implication, their exclusivity. He asserted that the stories of Isis and Osiris contained the secrets of nature and were not capable of being understood by the profane, but only by those prepared for instruction in private by subdued light.⁸

Plutarch’s Revelations

Rivalling Apuleius’ account of his experience of the Egyptian Mysteries is the presentation of the complete narrative of Osiris in Plutarch’s *De Iside et Osiride* (Concerning Isis and Osiris). There is no comparable or fuller account of the myth of Osiris in Egyptian literature, presumably because the myth was so well known and widely celebrated at festivals that a written record was considered unnecessary. Plutarch compiled the story from fragments taken from diverse sources.

But what is of great moment to our present theme is that aside from the detailing of the mythological framework of the Osirian Mysteries, he mentions other significant details on the nature of these Mysteries. He writes about the soul of both the living and the dead receiving the same impression as it emerges from the physical body and travels in the invisible or shadow world. He believes that “the powers” (*neteru*) should not be demeaned by treating the Mysteries as mere repetitions of grain cycles, and reveals our contact with the gods through thoughts and dreams as being of limited value when compared with the soul being released (by the Mysteries), *“...since the Mysteries will help us gaze with insatiable longing on the heavenly beauty which may not be spoken of by the lips of man.”* Additionally, Plutarch informs us of secret robing rooms in secluded parts of temples, which had wall inscriptions, implying the need for a feeling of separation from the mundane world, for quietness and obscurity. The presence of sacred images and symbolic language would also increase one’s wonder at being in the presence of deity.

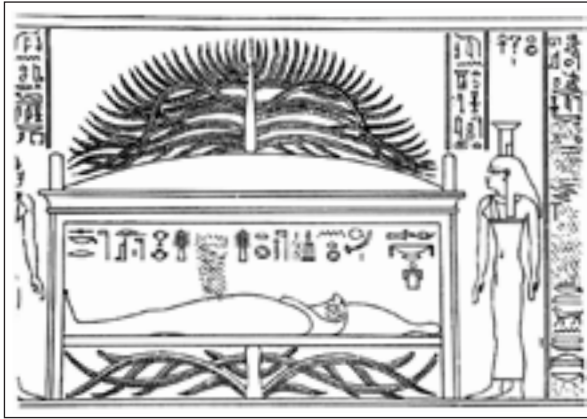
Reconstruction of the Testimony

From these partial revelations and the expressions of wonder at the Egyptian Mysteries by Greek and Roman visitors who heard of, and in some cases were permitted to participate in them, we have a less hazy impression of the character of the Mystery schools. It is sufficient to make

Egyptian literature refers to the preparation and discipline required of candidates for initiation.

summation even without reference to the subsequent study of Egyptian literature inscribed on walls and written on papyri, or a close study of the plans and layouts of various building structures in which initiations were conducted.

There are references to the preparation and discipline required of candidates for initiation, the time of the event,



At the core of the initiation was the impact produced on the candidate of the enacted drama of the life of Osiris. Candidates would undergo a voluntary, simulated death to still their senses and suspend the functioning of their worldly ego.

and the time spent on the process and the statements about the ability and higher knowledge of the hierophants who conducted the ritual. The core of the Initiation was the impact produced on the candidate of the enacted drama of the life of Osiris. It was intended to convey to the candidate the very nature of the human condition and its final destiny. The use of symbols and allegorical language were the essential instruments for communicating meaning at a deeper level of understanding.

Candidates would undergo a voluntary, simulated death to still their senses and suspend the functioning of their worldly ego. This was the breakthrough point which resulted in their spiritual self undertaking a journey into another region, passing through all the elements and forces of the shadow world of the unconscious, observing or experiencing suffering on the way, and then returning to their body and to normal consciousness. Some of the experiences in the other world included moments of terror, seeing “blessed visions,” being bathed in light, and a feeling of liberation from the physical body and the attractions of the sensory world.

Priests as Initiatic Masters

Witnesses sometimes recalled the awe inspiring “magical” power of a priest conducting initiations. Proclus, the 5th century Neoplatonist philosopher, in delving into the principles of Egyptian magic, touched on the ability of priests to cause candidates for initiation to alter their state of consciousness. The hierophants had obviously “been there”



The priestly caste had among them skilled initiates who could facilitate the process of enlightenment of a person such as a candidate for initiation.

and returned, and fully understood the resonance between the visible and the invisible world. With such experience, they had developed their ability “to change the cause of action and focus divine virtues upon inferior natures.”⁹ Murray Hope, a writer with a background in parapsychology and ancient esoteric wisdom, credits the Egyptian hierophants with the ability “to penetrate the consciousness behind the brain, in the manner of hypnosis, and reach down deep into the consciousness, at which point subtle vehicles are believed to be connected.”¹⁰ She concedes that the issue is debatable.

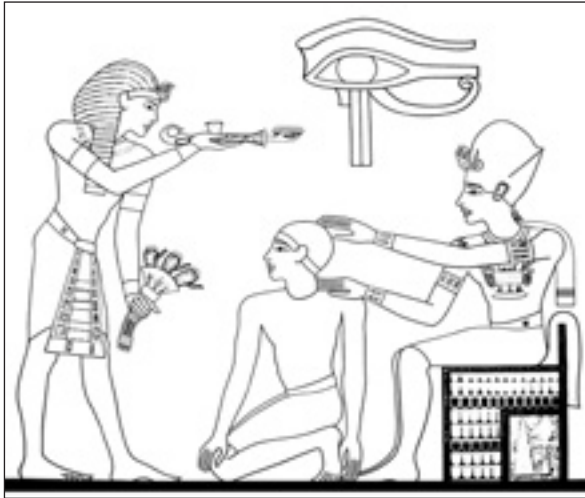
Not all priests were entrusted with conducting the Initiation process, and that is what one would expect; for in any higher religion there is the clergy in general, and then others who are specifically appointed to perform certain rituals and institutional offices. The priestly caste had among them skilled initiates who could facilitate the process of enlightenment of a person such as a candidate for initiation.

Iamblichus, a Roman philosopher of the 3rd century CE, described the process in a reverse direction: “...the priests, through sacerdotal theurgy, were able to ascend from a material state of consciousness to a realisation of the universal essences.” One assumes that they could also use this knowledge and ability to cause this changed realisation in their neophytes seeking initiation into the Mysteries. The experience was the same. Call it what you like, magic, theurgy, psychiatric manipulation of one’s consciousness..., the foreign visitors who were accepted for initiation all agreed that the Egyptian hierophants were skilled in the art. And that makes us conclude that they knew the laws of cause and effect at the metaphysical level and were able to apply this knowledge in “miraculous” ways.

Initiation as a Controlled Process

Whereas the nature of priestly power, subsumed under the term “magic” is not known to us precisely, as it was only reported by witnesses and supported by the highly suggestive illustrations of the funerary texts, the modern mystic Paul Brunton (1898-1981) argues persuasively that the initiatory process and the resulting changes in consciousness were under the control of the priests.

The principle which lay at the back of the experience of initiation was that a person’s normal worldly nature “...could be temporarily paralysed by a profound lethargic sleep, and their usually unnoticed psychic or spiritual nature awakened only by a process known to the



The modern mystic Paul Brunton (1898-1981) argues persuasively that the initiatory process and the resulting changes in consciousness were under the control of the priests.

hierophant. A person who was artificially plunged into such a coma would seem to an observer as one really physically dead; in fact, in the symbolic language of the mystics, they would be said to have 'descended into the tomb,' or been 'buried in the tomb.'" Thus deprived of their bodily vitality, and with the force of their passions and desires temporarily lulled, the candidate would truly be dead to all earthly things, while their consciousness, their soul-body, would temporarily separate itself from the flesh.¹¹ Only in such a state would they see the spirit world and visions of gods and other entities; and travelling through infinite space and time, they would know their true self. Eventually they would return to their normal world, transformed and spiritually reborn, to carry forth within them the secrets of both worlds.

Secret Chambers of Initiation

The physical surroundings played no small part in creating the atmosphere for consciousness alteration. Exactly where the secluded spots within the sacred building complexes were where the initiations took place, apart from the mention of names of festival sites, is not specified by classical writers. However, Ammianus Marcellinus, the Roman historian (330-400 CE) spoke in general about their existence: there were "...subterranean passages and winding retreats which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of the Flood, constructed in different places lest the memory of their sacred ceremonies should be lost."¹² To add to sparse information like this, we owe much to subsequent discoveries of modern archaeologists and the interpretations and nature of the structures

uncovered. The initiations took place in subterranean or secluded chambers, halls and corridors, on the walls of which were inscribed messages in sacred writing and associated vignettes. These formed a supportive backdrop to strengthen the dramatic effect of the mythic narrative and priestly "magic."

René Adolphe (R.A.) Schwaller de Lubicz, the renowned author of works in the sacred geometry of Egyptian temples, maintains that the temple itself provided esoteric teachings through its implicit architectural and spatial relationships,¹³ whilst Rosemary Clark, in her seminal work on esoteric Egypt, points to the existence of underground crypts and roof chapels in the temples of Dendera, Edfu and Abydos, "...all being places for commemorating the transitions and transformations of human life."¹⁴ She identifies specific religious ceremonies called *shetat*, translated as "mysteries" or "secret rites." These were practised by select members of the temple, engaging in ritual dramas, elaborate ceremonies and rites employing spells of protection and transformation for the soul entering the region of the gods (*neteru*).

These ritual dramas are inscribed in the sarcophagus, the Horus Mystery Play, and the chamber of the Pyramid of Unas. Reserved ceremonies having a bearing on the initiation of kings are in evidence at Karnak and Luxor. At Edfu there is a written injunction imposed on witnesses

The initiations took place in subterranean or secluded chambers.

against any revelation of the Mysteries. Much earlier in the 20th century, the esotericist Lewis Spence observed that in the Ptolemaic temples of Edfu, Dendera and Philae, "the very chambers in which the Mysteries were enacted have been found (and that these) were placed in parts of the temple to which entrance was difficult or forbidden to the public."¹⁵ He cites the example of Philae, "where there was a little temple of Osiris, composed of two chambers in the roof of the edifice, yet the rites are inscribed in hieroglyphs at the architrave of the pronaos."¹⁶

The classic example of the Mystery School layout of course is to be found in the Osireion at Abydos,¹⁷ which was designed as a subterranean hall and incorporates an underground water-filled chamber, ten columns that supported the roof, and other structural details, which "...expressed the process of transformation through death and rebirth as rendered in the myth of Osiris."¹⁸ Lucie Lamy, commenting on the dimension and proportions of the temple, found the use of the square roots of 5 and 2, the numbers of rebirth and regeneration.¹⁹ Myth and architecture were integrated to literally stage the descent



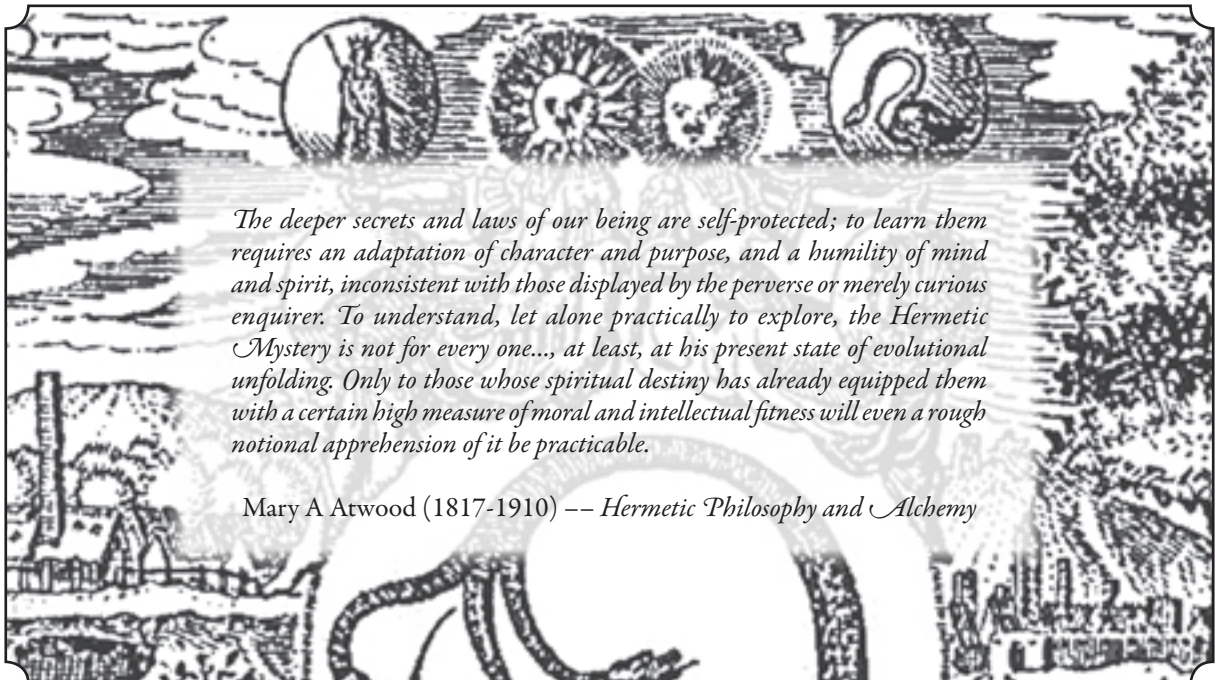
The remains of the Osireion at Abydos, the classic example of the Mystery School, was designed as a subterranean hall and incorporates an underground water-filled chamber.

into the underworld of the candidates for initiation and their prospective identification with Osiris.

We may then conclude, in the first place that these reports of contemporary witnesses, subsequent research up to the present, and first hand inspection of initiatory sites, have given us insights into the very depths of the Mystery Tradition of Ancient Egypt. And secondly, being older than the classical civilisations of the Mediterranean, and being in contact with them, Egypt must have been the source of much of the thought and practice of the Mystery Schools of Greece, Rome and the Middle East.

Endnotes

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16. Ibid.
17. This refers to the still largely intact Osireion located at the back of the temple of Seti I, and not the much older Osireion located about a kilometre away and which is today merely scants remains and the outlines of wall foundations in the desert sands.
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19. Lamy, ibid.





Human Creativity: *Its Mystery & Mechanism*

by *Ralph M Lewis, FRC*

THERE ARE TWO KINDS of *motivation* by which we are compelled to act in life: One we may call *compulsion*, and the other, *self-generated*. The compulsion to act is dual in nature. First there are the instincts, such as the innate urge for survival, the gratification of the appetites and impelling curiosity. These compulsions arise involuntarily within us; we do not call them forth. The second aspect of compulsion is environmental influences, as for example natural catastrophes like floods, fire, drought and flight from danger. The acts that follow are not the result of any previous cogitation which initiates them.

Self-generation, as the other kind of human motivation, is that which has advanced humanity to the status we call "civilised." The self-generated acts are those which are initiated by the voluntary conscious direction of our mental powers. Human mental processes are numerous and complex. However, one word best sums up those acts by which we wilfully direct our motivation. That word is *creativity*.

For an understanding of creativity, we can approach it by three related viewpoints. These are the *philosophical*,

the *psychological* and their *application*. Ordinarily, when we think of the word "create" in the broad semantic sense, we mean to bring something into existence. But is it a *substance* or just *form* that we create? Or can an *original idea* itself be a creation regardless of whether it acquires substance or form? Let us look at these words separately and see whether either one closely approximates the general idea of creating.

Substance

Is there a primary underlying substance in the universe? In other words, at the bottom, is all reality of one kind? Or, are there myriad kinds of substances in the universe having no basic relationship to each other? If all the substances we perceive were as singly different as they appear to our perceptions, there would be no nexus, no bond existing between them. Such a concept then would presume a vacuum between the different kinds of realities, a state of nonbeing. And *no* thing can give rise to *some* thing. It could not be a condition out of which anything could be created.

MOTIVATION TOWARD CREATIVITY	
Compulsive	Self-generative
Involuntary acts	Voluntary acts
Instincts / Environment (reaction)	Conscious direction of mental powers
Non-creative in the true sense	Leading to Creativity

On the other hand, suppose we presume that all reality in the Cosmos may be reduced to a single primary substance; it is isotropic, that is, of the same material everywhere. If that were so, then nothing could be absolutely created, because in essence all things would be fundamentally related. Certainly no thing could be brought into existence outside of the primary substance of the universe.

Form

Let us now consider form and see whether that represents an act of creating. What is form? It is anything producing sensations having the qualities that affect our receptor senses. In other words, forms have colour, weight, taste, sound, dimension, or are hot or cold, hard or soft, and so on. *No* thing said to have form is devoid of all of these qualities. If it were, we could not experience it.

However, we can so manipulate the natural forces of the primary substance that a form *seems* to be a creation. But no matter what its appearance, it does possess one or more of the basic qualities that all forms have. Therefore, from the philosophical point of view, we cannot create anything which does not have root in the primary substance of the universe.

Yet as human beings we do create forms which in their entirety assume a difference from anything previously experienced. From the psychological aspect of this subject, this merely constitutes a *change in the order of things* and a new arrangement of *that which already exists*. The car, aeroplane, telephone and television, numerous devices: they are not absolute creations; they are extensions and developments of existing factors, elements, forces and phenomena. What is new then, is the idea by which things or conditions may assume to us a new appearance or state.

Objective Phase

The creative idea can arise either objectively or subjectively. Objectively the creative idea is principally caused by the

demand of a need or requirement of something. It is the realisation of some insufficiency, inadequacy or imperfection that incites the individual to remedy the condition. Psychologically, we can state that it is *dissatisfaction* with an existing

state that *provides the motivation* to create that which will satisfy.

To elucidate further, what exists to us may be satisfactory in quality but seem insufficient in its quantity. The desire to increase the quantity becomes the motivation for the creative idea. However, the need for something does not always bring forth an idea for its fulfilment. A man may have a sum of money yet need more for a specific reason. It does not necessarily follow that there will then flood into consciousness an idea for obtaining it.

In this objective form of creating, *reason* plays a paramount part. One must cogitate upon the probability of causes that will provide the need.

In the reasoning there should be an attempt to find an affinity between what is and what is sought; more succinctly, how can what exists be extended so as to provide that which is desired? There cannot remain great extremes between what one is or has and the end sought after. We must think how we can use our potential,

ASPECTS OF CREATIVITY		
Philosophical		Psychological
Substance	Form	Original idea as a created thing
Nothing brought into existence outside of the assumed primary substance of the universe.	Produces sensations that affect our objective senses	Being a new arrangement of what already exists
We unknowingly manipulate the primary substance of a form so that it appears as a New Thing (e.g. inventions: being combinations of forms)		The Idea appears as something new

things, or abilities as active causes from which the desired effects may follow. It is at this time that the unconscious association takes place in the subconscious. An idea comes forth that in its content bridges the present knowledge and circumstances with the end being sought. It flashes into consciousness with a self-evident clarity. The creative idea suggests how elements of the known, of experience, may be used to arrive at the goal we are after.

The original idea may not be infallible. However, a failure causes a critical analysis of one's existing conditions or thoughts. It causes the selection of a new starting point

for the mind to focus attention upon.

One does not begin by merely *wanting* to create. It is necessary to have a general idea with the hope of converting it into a reality. It is often preferable to first dissect the idea of that which is desired; in other words, to discover the elements of which the mental image is composed. In this process there is the possibility that there exists in the mind an affinitive idea, one that is in harmony with existing knowledge and the goal desired. The affinitive idea, therefore, is an intermediary one. It is creative in having the power to make the known materialise into what is imagined and sought after.

To summarise, there are two approaches to the objective method of creating with the faculty of reason. One, as said, is the analysis of the individual's personal potentials to discover that which may close the gap between actuality and his conceived objective. The other way is to try to find in the desired end some connection with one's experiences and knowledge, thus giving rise to the affinitive creative idea by which attainment is had.

Subjective Phase

We must now consider the subjective phase of creativity. There are those *ideas which flash into consciousness and are rightly called creative* and are self-sufficient. They embody the content, the originality and the method by which they are to be transformed into reality. Such creative ideas are not laboured; that is, they are *spontaneous*. There is, in other words, no previous conscious thought about them. Such creative ideas must be credited to the subjective, that is, the subconscious processes of intuition. Mystics and metaphysicians refer to this as an influx of Cosmic, or Divine Intelligence; that implies a process quite contrary to, if not independent of, the common mental functions. Psychologists, on the other hand, use the term "insight" for the phenomenon of intuition. Both definitions imply a kind of super-intelligence.

The intuitive idea that may suddenly come into consciousness is a composite of various sensations of previous experiences, no matter how original it may seem at the time. The form the idea assumes may appear new. However, it is composed of the qualities and elements of past experiences. *An idea whose elements would be*

entirely new would be incomprehensible to us. We would be unable to identify it with any known reality and therefore it would be valueless to us.

Dormant Ideas

In the memory of the subconscious there are myriad ideas derived from past experiences. The registration of such impressions and their sensations were *not intense enough at the time for one to be conscious of receiving them*. These relatively dormant ideas cannot be voluntarily recalled, for we do not know of their existence; they can be attracted to or drawn to more dynamic ideas which form in the mind.

For instance, an idea that drew the focus of attention by its perplexity and upon which one may have dwelt consciously for some time will be released into the subconscious as an *unfinished work* by the reason and perhaps *objectively forgotten*. The transcendent intelligence, or subconscious, begins an analysis of the idea which the objective mind has put aside. There is by the subconscious a superior evaluation and judgment based upon an index of previous ideas and impressions already stored in the subconscious from the past; a combining and a relating take place between them and the rejected idea of the objective mind.

It would seem to the subconscious that the rejected idea is more dynamic because of the previous thought given to it. There is then a sorting and selection that takes place, and finally a harmonious relationship is established. This results in a new mental image, an idea with intensity. This new idea has sufficient stimulus to force itself into the conscious mind with convincing self-evidence.

The definition of *insight for intuition*, therefore,

MENTAL PROCESSES OF CREATIVITY			
Objective		Subjective	Subconscious
Demand or need for something		Spontaneous ideas	Dormant ideas: previous ideas rejected or laid aside
Analysing potential	Connection with experience and knowledge	Intuitive: Relating to experiential past qualities and components	Ideas automatically reviewed and indexed
Creation of Idea		The Idea appears as something new	

seems appropriate. There is, it would appear, a penetrating *subconscious review* of the incomplete and restless idea transferred to the subconscious by the objective consciousness. The time lapse before the new intuitive idea enters objective consciousness varies. It may be hours after the conscious mind has ceased labouring with a chain of thought, or weeks, even years later. In fact, one may have forgotten the original idea which stimulated the

subconscious processes so that the intuitive idea when realised seems to be unrelated to any previous thought that can be recollected.

The more one cogitates upon the subject of a particular interest, the more intense the power of the idea when transferred into memory. It is therefore better by the use of association to attract from the memory in the subconscious those elements that will coordinate with it.

Creativity, however, must be fed objectively if it is to become a frequent aid. Observation must be cultivated. Observations produce the stuff out of which experience

and its ideas are composed. One should try to attribute meaning and identity to what one perceives. From observation challenges arise in the mind as to the validity, the contraries, and the differences of ideas. These stimulate the mind and by association give rise to the creative ideas and deeper insight, or the intuitive motivation.

Meditation, of which much is being said today, is the practice of making the conscious mind more receptive to the release of impressions from the workings of the subconscious. It is a closing of one set of doors and the opening of others in the mind.

Auras of Body & Soul

by *Meryl Field, SRC*



HE COMBINED AURAS OF THE soul and body determine the kind of feeling you have for things in your immediate environment. As you come into contact with other people and things, there is an interaction of force fields that yield varying degrees of attraction and repulsion. The more general the attraction, the more elated and satisfied you feel. Where there is predominant repulsion, there is a feeling of uneasiness or depression.

Harmonising with the environment is a major concern of everyone. No one truly likes an inharmonious environment, nor a sense of irritability. To bring about a longer-lasting harmonious condition between yourself and the environment, both mind and body need your concerted attention. If both are in a healthy vibrant state, you will be attracted to people and things that correspond or are in harmony with that state. If you think negatively, or are careless about your state of physical health, you will find yourself being drawn to corresponding aura patterns. They will then only add to the general negative and depressed state of your being.

In order to attract to yourself those elements of beauty that you value and want in your life, you must live your life accordingly. There are no set rules for what brings you into harmony with your environment. Each person's needs and requirements for personal harmony are different. You need

to keep in mind what you really want, and then strive to be that yourself. You not only seek it in your environment, but you also build it in yourself; for when it is in yourself, you will find it outside yourself as well.

Mentally, your personal vitality and magnetism will be determined by the way you think. It's as pure and simple as that. The more attention you give to thinking only about things that are wholesome and pleasant, the more will your aura radiate that message and attract to you others of like kind.

The condition of your body is equally important to you. The more attention you give to it, the more you will experience the attractive energy it gives off. This vitality, as measured by the amount of energy you give off, will make you feel like a new person. Your whole being should be tingling with the excitement of this effulgence. The thing to watch during the next week, and after, is that the exercises and attention you are giving to your body are being repaid by the body in the way of a stronger and more sensitive physique, able to perform with less effort and more vigour, more of the tasks you ask of it.

The body should never be looked upon as an impersonal or unimportant part of you. It is very important and certainly deserves half of your concern, love, and attention. Without it, your inner self would be severely limited in its expression, unable to perform its humanitarian and idealistic goals.

The Red Rose of Bohemia

by Bill Anderson, FRC



The December 2009 edition of the Rosicrucian Beacon had an article about the Emperor Rudolf II and Prague. It was at this time of the genesis of the Rosicrucians that mention was made about the Rosenberg family. They were one of the great Magnate families of Bohemia, one of the Lords of the Rose, and I wanted to find out more about them and their fascinating times.

BOHEMIA, THE WESTERN HALF OF the present-day Czech Republic, enjoyed relative religious freedom between 1436 and 1620, and became one of the most liberal countries of the Christian world during that period. In 1609, the Holy Roman Emperor Rudolf II made Prague again the capital of the Empire, as it had been under Charles IV (reigned 1355-1378). Until the so-called “renewed constitution” of 1627, the

German language had been the second official language in the Czech lands.

The Czech language remained the first language in the kingdom, but both German and Latin were widely spoken among the ruling classes, although German became increasingly dominant in the towns, while Czech was spoken in much of the countryside. In this article, I will use mainly the German rather than the Czech names because at the time of this story, Bohemia had a large

urban German-speaking population, and also because Bohemia was ruled by the Austrian Habsburgs as Holy Roman Emperors and as Kings of Bohemia. By and large, the German names will be more familiar to us.

Division of the Roses

In the Czech Republic there is a story from long ago called “The Division of the Roses.” In the castle of the Rosenbergs in Český Krumlov visitors can see a painting also entitled “The Division of the Roses” portraying the old castle as it was in about 1500. In the foreground the five sons of Vítěk file down to greet their father one by one. The rose had long had mystical symbolism and Vítěk deliberately chose this as the new symbol of his family. Each son holds a shield with his new rose-insignia emblazoned on it. Behind them stand groups of riders holding shields and banners with the different-coloured roses. The story behind this painting is told below.

“The Vítkovci were among the oldest members of Czech nobility. They were first heard about in the 12th century, when we hear of one Vítěk or Witigo of Prčice. By 1184 he had become a wealthy man and also become the Count of Prácheň. He used this and his wealth as the reason to break through to the southern parts of the country that were owned exclusively by Czech dukes. Once he had taken over the lands in Southern Bohemia, he set about finding a way to keep control over this vast area.

“According to legend, Vítěk had five sons. He divided his land between them and they founded new castles and estates such as Krumlov, Rožmberk, Jindřichův Hradec, Třeboň-Landštejn, Stráž nad Nežárkou and Sezimovo Ústí. There is a famous painting called the “Division of

The rose had long had mystical symbolism and Vítěk deliberately chose this as the new symbol of his family.

the Roses” in the castle at Český Krumlov, portraying the old legend of how Vítěk devised the coats of arms, each with a different coloured five-petalled rose, among his sons and sent them forth to get their inheritance.

“In the picture, the oldest, Jindřich, was given the golden rose on a blue background and is leaving for Jindřichův Hradec. Vítěk z Klokot has a silver rose on a red background on his banner and goes to Třeboň. The ancestor of the Lords of Stráž departs with a blue rose on a golden background. Sezima, who was illegitimate, is leaving for Ústí and carries a banner with a black rose on a golden background. Rožmberk and Krumlov are to be ruled by Vítěk with a red rose on a white background.”



In the castle of the Rosenbergs in Český Krumlov visitors can see a painting also entitled “The Division of the Roses” portraying the old castle as it was in about 1500. In the foreground the five sons of Vítěk file down to greet their father one by one.

Rosenberg Year

Rosenberg Year 2011 is a year of celebration in the region of Southern Bohemia in the Czech Republic. The people of the little town of Český Krumlov, the town of the mystical rose, a UNESCO World Heritage Site and focus of day-trips from Prague, will be celebrating the 400th anniversary of the death of the last male heir of the Rosenberg dynasty (Rožmberk in Czech), whose family coat of arms and emblem was a red five-petalled rose in a silver field which is still often seen in a considerable part of Southern Bohemia, when Peter Vok von Rosenberg died on 6th November 1611. At that time, the Rosenberg dynasty had ruled over Southern Bohemia for nearly 400 years.

According to the town’s website, the highlight of the “Five-petalled Rose Celebrations in June 2011” will allow visitors to take a peek into the Renaissance period over one weekend. The town will be filled with drumbeats and voices of wandering singers; both the common folk and the nobility will be entertained by jugglers and actors, and everything will be complemented with the smell of roast meat and other delicacies. Brave knights carrying the flag with the coloured rose of their kin, noble ladies and the vassals will greet the town during a magnificent procession which will conclude the festive ceremonies.

“Unlike previous years of the Celebrations when Wilhelm von Rosenberg, the pre-eminent ruler of the Rosenberg dynasty took the centre stage and his younger brother Peter Vok von Rosenberg was only his guide or the organiser of the Celebrations, this year Peter Vok will be the central figure of the 2011 Celebrations. The Celebrations programme will be completed by a historical tournament named ‘The Rosenberg Knightly Tournament’ or knights on



The “Five-Petalled Rose Celebrations” is an annual event in the calendar of Český Krumlov commemorating the Wilhelm von Rosenberg period.

horses and historical feast on the Rosenberg court, referring to the ancient legend of the House of Vítkovci.”

So, there are a lot of celebrations throughout the year concerning this particular family. It may seem strange to be celebrating the death of a man and the end of the dynasty, but such is the high regard with which this family was and still is held, that it is a celebration of their rule over Southern Bohemia, which is widely regarded as a Golden Age.

The two Rosenberg brothers, Wilhelm and Peter Vok, the main focus of this article, were intimately involved with the court of the Rudolf II in Prague, the glittering hub of European intellectual life and the general atmosphere of change that led to the emergence of the Rosicrucians.

Southern Bohemia

Southern Bohemia is a fairy-tale land, with its wooded, rolling hills, spreading meadows, ponds and lakes; it is an idyllic region of the country. Here you will find the Šumava mountain range, known in English as the Bohemian Forest. During the Middle Ages, this region was dominated by two aristocratic, Magnate families. Both built many castles and fortified towns known as “rose towns” after the red rose of the Rosenbergs and the black rose of the Lords of Hradec, both of whose families died out in the 17th century. This part of Bohemia had also played a prominent role in the Hussite movement of religious reformers.

Krumau

According to legend, the name Krumlov is derived from the German *Krumme Aue*, which may be translated as “crooked meadow.” The name derives from the natural topography of the town, specifically from the tightly

crooked meander of the river Vltava (Moldau in German).

The town is squeezed into a tight S-bend of the Vltava, the longest river in the Czech Republic, which then flows north through the Bohemian countryside until it reaches Prague, Český Krumlov (*Krumau* in German) is one of the most beautiful towns in the country. Rose-brown houses tumble down steep slopes to the blue-green river below, creating a magical effect whose beauty has barely changed since the era of the Rosenbergs.

In 1302, the Rosenbergs inherited the castle of Krumau, which they maintained as their main residence until 1602. During this time, the town experienced its greatest prosperity, with rapid economic development, construction of new buildings, and the expansion of trade with other cities in the region. The castle complex, which dominates the town, consists of forty buildings and palaces, as well as gardens, courtyards, and a moat with resident bears, symbolical of the Rosenbergs’ claim that they were descended from the princely Italian family of Orsini. After Prague Castle, it is the largest in the country.

Around the castle you can see many mystical symbols including roses and pelicans, a symbol of new life awakening. The pelican also symbolised long life and

Wilhelm was at the apex of the administration in the country after the Emperor himself.

immortality and became a symbol of charity and self-giving love toward all. In addition to being a symbol of love, the rose is also the symbolic carrier of secrets. The term “sub rosa” means “under the rose” and comes from the practice of Romans hanging roses above meeting tables. Here it was understood that anything said at the table, beneath the hanging roses, was forbidden to be repeated elsewhere.

Wilhelm von Rosenberg

The first of the two brothers at the heart of this story was Wilhelm von Rosenberg, born on 10th March 1535 to Anna von Roggendorf and Jošt III von Rosenberg at the Upper Austrian castle of Schützendorf. When his father died in 1539, Peter Vok von Rosenberg took over the administration of the Rosenberg dominion and the guardianship of Jošt’s descendants.

Wilhem was educated at the bishopric in Passau in Bavaria where he stayed between 1544 and 1550, encountering for the first time Renaissance art. He acquired his first political experience at the Vienna court of Emperor Ferdinand I von Habsburg. In 1551 Wilhelm, at the age of sixteen, assumed administration of the Rosenberg dominion. He inherited many estates



Český Krumlov and castle: The town is squeezed into a tight S-bend of the Últava, the longest river in the Czech Republic, which then flows north through the Bohemian countryside until it reaches Prague.

in Bohemia as well as a few in Upper Austria. At this time it is estimated that 11,000 householders called him their lord. Later he also obtained estates in Poland and Silesia. As well as inheriting gold and silver mines, he also minted his own coinage, many examples of which still remain. Also in 1551, he and some other prominent noblemen made a tour to Italy and where he got to know a son of Ferdinand I, Maximilian (later Emperor Maximilian II, whose mother's family were the Counts of Foix in the Cathar country), and his wife. In those Italian towns he visited, Wilhelm was fascinated by Renaissance culture and the new style of life, which he determined to take back with him to Bohemia.

Wilhelm, heir to a vast fortune and political influence became Oberstlandeskämmerer and Oberster Burggraf (Supreme Burgrave) of Bohemia. These titles placed him at the apex of the administration in the country after the Emperor himself. He became in effect the Viceroy of Bohemia and had his own palace inside the Prague castle complex, near the famous "Alchemist's Lane."

Although Wilhelm married four times, all his marriages were childless. But through his marriages with German princesses he gained great political influence outside Bohemia which helped him in his diplomatic work. Wilhelm was a great diplomat and politician and propelled the Rosenberg family to the first rank in the kingdom. By 1570 he had achieved the peak of his political career that could be achieved by any nobleman in Czech lands at that time. He then reached the zenith of his diplomatic career in 1572-1573 when he was appointed by the Habsburgs to lead the negotiations over the vacant Polish throne and gained the affection of Polish noblemen to the extent that he was himself nominated as a candidate for the Polish throne.

He was so highly regarded in Poland that, on two

separate occasions, he was asked to stand for election as king of Poland. It helped of course that he could speak Polish, which is more than any of the other contenders could. Royalty from France and Austria were also in the running for the crown of Poland, and yet he was the only non-royal asked to stand for election, which speaks volumes about him as a person. At this time in history the Polish-Lithuanian Commonwealth was one of the largest and most important states in Europe. However, it did have an idiosyncratic way of choosing a new ruler. The Polish kings were elected by the gentry and nobility of the Commonwealth. On the second occasion, he diplomatically stepped aside for the brother of the Emperor Rudolf! But the Polish Estates chose the Prince of Transylvania instead!

Back in Bohemia, Wilhelm was trying to rebuild the castle of Krumau into a Renaissance residential palace that would be worthy of his position and sphere of influence. He built a Renaissance castle tower that became the dominant feature of both the castle and the town itself. At his court we would have found many musicians, painters and also alchemists like Edward Kelley or Dr. John Dee, who were active in the Wittingau (Třeboň) area, or Antonín Michael of Ebersbach who was active in Krumau (Český Krumlov.)

He and his brother supported the Charles University in Prague. Their vast library of precious manuscripts, with around 11,000 volumes, meant that the Rosenberg library was one of the largest aristocratic libraries of the age. This

Although Wilhelm remained Catholic, he married three Protestant wives.

explains why people such as John Dee and Edward Kelley chose to study with the Rosenbergs. His library also included books in the Czech language. So energetically did he work on improving his estates and the lives of the people who worked on them, that both he and his brother are remembered with great affection to this day. At the end of Wilhelm's life there were some 12,170 families settled in the Rosenberg dominion.



A wall painting by the Czech painter Mikoláš Aleš (1852-1913) depicting the Vitkovci or House of Rosenberg (Lords of Rose); Rosenberg is the central figure with the red rose.



Wilhelm von Rosenberg (1535-92)

Although Wilhelm remained Catholic, he married three Protestant wives. And he was known to be a very open-minded man. He was a friend of the Emperor Rudolf who personally organised his last marriage and was awarded the Order of the Golden Fleece which was only given to people of the highest rank in the Holy Roman Empire. Wilhelm died on 31st August 1592 in his Prague palace when he was only 57 years old.

Peter Vok von Rosenberg

After Wilhelm's death in 1592, his younger brother Peter Vok (1539-1611) became head of the Rosenbergs. Twelve years before, he had married a Protestant Moravian noblewoman called Katharina von Ludanitz and it was at this time that he too became Protestant.

In the early 1560s he took service at the imperial court under Maximilian II. At the court he got to know William "the Silent" of Orange, the founder of the Dutch state who inspired him to tour North-western Europe. So in 1562 he set off on a tour around Germany, the Netherlands,

Belgium and England, returning to Krumau in April 1563. It was William of Orange's daughter who married Friedrich IV of the Palatinate, and their son Friedrich V, the Winter King, who with his wife Elizabeth Stuart, would be offered the throne of Bohemia (see the December 2010 issue of the *Rosicrucian Beacon*).

Heinrich Khunrath, a disciple of Paracelsus, had practised medicine in Dresden, Magdeburg and Hamburg. He travelled widely after 1588, including a stay at the Imperial court in Prague. During his stay there he got to know John Dee. Dee probably became Khunrath's mentor in hermetic philosophy and he praised Dee in many of his later works. In September 1591, Khunrath was appointed court physician to Peter Vok in Wittingau, and is widely regarded as a link between the philosophy of Dee and the early Rosicrucians.

In 1601, he was forced to sell the Krumlov castle to Rudolf II. Peter Vok then transferred his residence, after the sale, to another Rosenberg castle in Wittingau, which is out of all proportion to the rest of the town. This huge Renaissance castle is covered in blinding white *sgraffito* (where a top layer of colour is scratched to reveal an underlying layer) and takes up almost a fifth of the town. He transferred there the vast archives and the extensive library of the House of Rosenberg. Like his brother Wilhelm, he was intensely interested in knowledge, science and literature. He was an avid collector of curiosities and supported the study of Natural History as well as the printing of historical and theological works.

Peter Vok von Rosenberg also died childless in 1611. With his passing, the illustrious Rosenberg dynasty passed into the pages of history, having, however left an indelible mark on the history of Europe.

A Place in History

During the turbulent times at the end of the 16th and start of the 17th centuries, Southern Bohemia seems a rather out-of-the-way place to be of esoteric importance; but important it most certainly was.

Like his brother Wilhelm, Peter was intensely interested in knowledge, science and literature.

The second half of the 16th century was truly a golden age for alchemy thanks to Emperor Rudolf. The city of Prague became a centre of European alchemy after Rudolf moved the imperial court from Vienna to Prague. Wilhelm von Rosenberg had also built laboratories in Krumau. The rulers of Bavaria, Württemberg and Brandenburg were all interested in alchemy, while others such as the Electors of



Peter Vok von Rosenberg (1539-1611)

Saxony and the Palatinate also employed alchemists. In fact in the time of Rudolf many of the Bohemian aristocracy became interested in alchemy. And after Wilhelm von Rosenberg's death, under his brother Peter Vok, Krumau became the most important alchemical centre after Prague.

Wilhelm von Rosenberg was the wealthiest and most powerful nobleman in Bohemia. He belonged to an older generation of tolerant Catholics. He had been the Supreme Burgrave, the highest official in the land and was not only a fellow member of the Order of the Golden Fleece but held the Crown at Rudolf's coronation in 1575. After Rudolf, he was the greatest alchemical patron in the land. He had six laboratories scattered around his domains, and had a specially built laboratory at Wittingau built especially for Dee and Kelley. In 1590 Wilhelm gave Kelley an estate and nine villages after he married a well-educated Bohemian woman. Kelley was also granted patents of Imperial nobility by Rudolf who made him court alchemist.

A magnate of the Renaissance and practitioner of alchemy under Wilhelm, Krumau now became not only the centre of Rosenberg power but also the centre of the Bohemian Renaissance. Many important people came

to Krumau, which became a magnet for alchemists and numerous European nobles as well. Wilhelm befriended many alchemists and alchemical manuscripts in abundance could be found in his library. How mystically inclined was he? That is a difficult question to answer. But certainly the famous English alchemists John Dee and Edward Kelley worked together with him in the laboratory in their joint search for the Philosopher's Stone. Wilhelm was a typical Renaissance man, was also interested in astrology and had his horoscope cast on numerous occasions.

Although Wilhelm's ultimate quest was to find the Philosopher's Stone, a legendary alchemical substance that made one immortal, he inadvertently helped lay the foundations of the scientific revolution by allowing many great minds to flourish in an atmosphere of freedom and creativity.

The Rosenberg family was the most significant and influential Bohemian noble house, and played an important role in Czech medieval history from the 13th century until 1611. Members of the family held important posts at the Prague royal, and later imperial courts, and were often referred to as "the real lords of the kingdom." Under the Rosenbergs, both Krumau and Wittingau became a paradise for Bohemian as well as European alchemists.

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Coat of arms of Peter Vok von Rosenberg.

Looking Out and Looking In

by Peter Paget, FRC



THERE IS A DUALITY IN US THAT might not be immediately apparent throughout our everyday lives. By that I mean our sense organs which have a two-fold function, expressed mainly as *active* and *passive*. I'll give you a few examples: the tongue is part of the faculty of speech, which is an active faculty; but it also houses the organ of taste, which is a passive faculty. Again,

the fingers are the main organ of the sense of touch; they also hold and grasp, and that is an active operation. The nostrils serve the sense of smell, but they are also used for inflating the lungs. Hearing is a passive operation, but the ear, the internal ear at least, plays a large part in balance.

What about the eyes? What other function do they serve besides that of guiding us safely across the street? Think of some distant place you know. You are using



The mind's eye is not actually an organ like the physical eye (or indeed the third eye), yet it is convenient to call it the organ of visualisation.

what is called your mind's eye, and by that I don't mean what is known to mystics as the "third eye." The mind's eye is not actually an organ like the physical eye (or indeed the third eye), yet it is convenient to call it the organ of *visualisation*. In remembering something, we visualise; and in planning the future, we also visualise. The mind's eye therefore endows us with memory and expectation, without which there could be no sense of time. Time therefore is subjective. All of us possess the mind's eye, but only a few have developed that "third eye."

Now note this. You could not have *visualised* a distant place unless your outer eye had originally supplied the image. Only the third eye could have done that. With the mind's eye we can see no colour or form that has not been previously seen by the outer eye. Though the mind's eye is the foundation of all imagination, and therefore of all achievement, it is yet limited in its range of vision by the images and pictures which the physical eyes have previously brought in from the outer world.

Fiction writers obtain their scenes and characters, not by originating ideas of places and individuals, but by fusing the characteristics of a number of scenes and incidents into one. They model their so-called creations from people that they have known, that is, those people their outer eyes have observed. Storytelling is a process of using the mind's eye to rearrange, transpose and mingle the multitude of persons, scenes and adventures which have previously been reflected upon the retina of the outer eye. Words are then used to convey those visions to other minds.

Fiction writers, myth makers who are generally poets, and even historians, are skilled through the use of words to convey the images of their mind's eye to the mind's eye of others. They are responsible for such enduring characters as Santa Claus, King Arthur, Saint George, Romulus and Remus, as well as for Harry Potter and many more. Ultimately, even word-visions are dependent upon the physical eye, for storytellers can tell us nothing outside of the range of their vision. They are equally dependent upon the eyes of their readers (or listeners); hence, angels, an entirely separate order of beings, have to be visualised as humans with wings since this is the idealised form common to most.

An important function of our two physical eyes thus becomes apparent. As we walk abroad, as we admire antique furniture or a wayside flower, as we travel by train or fly through the air, as we gaze into a shop window or into the depths of a sheltered pool, in addition to guiding our footsteps, these two eyes are also peopling our inner world with farms and forests, with antique or modern furniture, with fabrics or fountain pens, or perhaps still pools carpeted with pebbles. Even while relaxed and immersed in a book, we are focusing our mind's eye on the creations of the authors of fiction. In fact, unless we are sleeping or perhaps daydreaming, our outer physical eyes are ceaselessly populating our individual worlds with people, landscapes, grandfather clocks, woods, forests and houses and suchlike.

Realities of the Mind

We cannot separate ourselves from this inner, immaterial world, open to the mind's eye and provided by the physical eye. We cannot even forget about it, as psychoanalysts well know. If we strenuously try to forget something which may be unpleasant, it is likely to form an inconvenient complex, or it may trouble us in our dreams. In fact, these

All of us possess the mind's eye, but only a few have developed that "third eye."

images build up and become part of our consciousness that is almost a part of the Self. Whether our home looks out on a flower garden or a slag heap is more than a question of refinement or culture. As the poet Browning says, "*What entered into thee, that was, is, and shall be.*" Thus these countless images are something more than feeble reflections of outer reality, or fantasies, as the unthinking multitude regard them.

Indeed who can discriminate between the real and the unreal? Is the outer world real because we see it with



Is the outer world real because we 'look out' at it with our physical eyes, and the inner world unreal because we 'look in' at it with our mind's eye?

our outer eyes, and the inner world unreal because we see it with our mind's eye? Is the mythical King Arthur less real than the historical Charlemagne? The reality of these personalities is dependent not upon any historical counterpart, but upon the *intensity of our visualisation*. Even when picturing some familiar historical figure, we are dependent upon the accuracy of the historian, and each reader visualises the figure somewhat differently.

It has been truly said that the best histories are only

approximately accurate. Where is the real Charlemagne, or even the real Jesus?

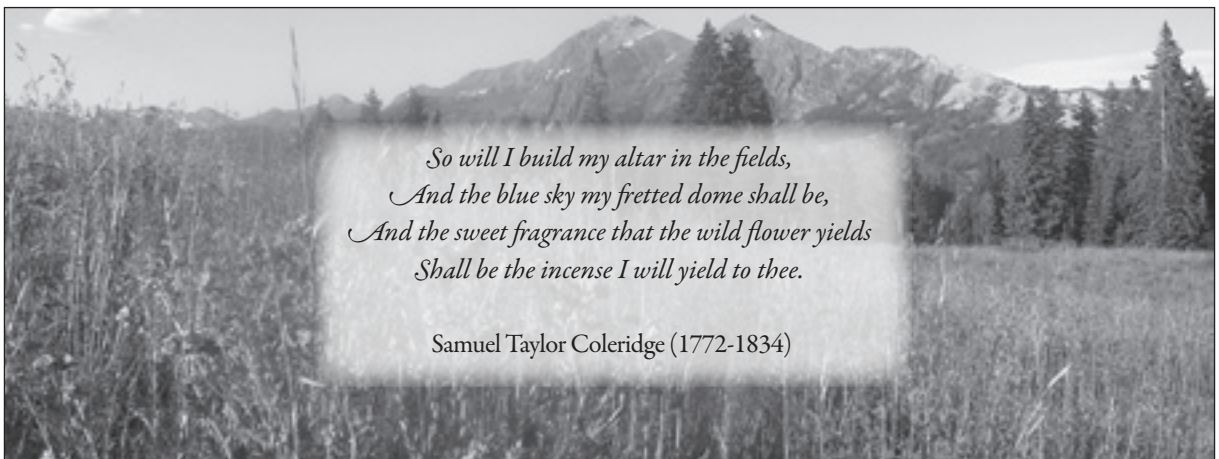
We have now reached a rather startling conclusion. Our responsibility, as we continue to people our own inner world, the world we rule, becomes far greater than we had previously supposed. Shall we people it with flower gardens or with slag heaps, with heroes or cowards?

Science knows much more about the two physical eyes than about the mind's eye, for science has given much more attention to physics than to psychology. The act of seeing is full of wonders almost miraculous. The image on the retina, like all pictures, is two-dimensional; and yet we look out onto a three-dimensional world. The image originally is upside down when it is cast upon the retina; the retina reflects no colours; yet, we see colours. It can, however, only see the here and now. Even as we sit in our

Who can discriminate between the real and the unreal?

own room and view the furniture and wallpaper with our physical eyes, we must use our mind's eye if we would see the adjoining room. And similarly we must use the mind's eye for all the past and the future; that is not a possibility of the physical eyes.

The vision of the mind's eye is largely responsible for the development of character, and being the basis of the imagination, it is responsible for all achievement. And so we are endowed with memory and hope, and are lifted definitely above the animal kingdom. When we know that these mind pictures become a part of our consciousness, is it not reasonable to suggest that the work of the outer eye of projecting scenes and people and events onto the mind's eye is a function even more important than that of its guiding us safely across the street? After all, the kingdom we seek is within.



An Egyptian Ritual

by Constance Dreyzel, SRC



THE FOLLOWING APPEARED IN an issue of an old magazine devoted to archaeology over a century ago in 1893. It is an observational account by the Rev. J Hunt Cooke referring to the sarcophagus of the 19th dynasty pharaoh, Seti I.

“It is covered with inscriptions. These have recently been deciphered. They give a highly imaginative account of the supposed journey of the sun through the nether world,

from its setting in the west to its rising in the east. This appears to be a medium for religious ideas and teachings in regard to the unseen. There are extant other copies of the same work, which was in all probability a sacred classic of that age. Could we apprehend fully the meaning of the figurative language, it would doubtless be a storehouse of the spiritual thinking of ancient Egypt. Its significance may be gathered from the fact that the grand idea of celestial glory in those days was, or was figured by, a voyage across the sky

in the glorious sun, which, like a ship, sailed through the heavens scattering light and blessings, in which the wicked were not permitted to take part. This honour was reserved for the elect.”¹

I found the article very thought provoking, not least because I had already witnessed a presentation of an Egyptian ritual drama called the *Book of the Gates* which resonated with Rev. Cooke’s words. Many of us in the audience fell under its spell, feeling a cleansing renewal from its pageantry. Yet most of us I believe were less able to follow it with our heads as we could with our hearts. It is almost always so when we deal with Egypt; the “dead” past suddenly springs to life and sweeps us into its stately pattern where we move trancelike in a reality that is more like a dream than anything we experience today. And we can never quite say why.

At a deep subliminal level we seem to know, even though consciously we remain puzzled, that we are partaking of something of deep relevance. Somewhere in the deepest recesses of our being something stirs to life, wakes from its slumber and whispers secrets only the heart can comprehend. If only we could recall what happened completely and clearly, and then translate it into words and mental images, everything would be plain. Our rational faculties struggle to arrange the symbols of this ancient form of mystical life into meaningful patterns, and we know, despite our failure to make intellectual head or tail of it all, that this was and still is important.

Our 21st century approach to life is so completely foreign to that held by the ancients that we cannot accept it as they did, as a unified whole, a finished work. We have lost that ancient collective approach that once prevailed in humankind..., and our efforts to marry the subconscious

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and conscious impressions together acceptably are seldom successful. We know the subconscious and conscious elements should blend seamlessly by themselves as they did when the objective and subjective faculties of human beings once functioned as a unit. Now there is a partition wall between them, something that separates them utterly..., but also something that can be taken down without much difficulty as soon as we are serious about doing so.

The Mystery Schools reach backward into the abyss of time to draw from the primordial shadow the truths still pertinent to daily life. In many mystery schools, including the Rosicrucian Order, this corpus of wisdom is known as the *Primordial Tradition*, and forms the



A guide shines a torch through the semi-transparent alabaster wall of the sarcophagus of pharaoh Seti I housed at the Sir John Soanes Museum, London.

primeval core of all spiritual beliefs. Through ceremony and ritual, countless mystical schools of knowledge have for thousands of years kept before their initiates’ eyes imperishable symbols which sometimes add relevance to the kaleidoscopic figures in the so-called “dance of life.”

The memories that Egypt awakens in us are for the most part so deeply hidden as to make their explanation impossible on an intellectual level, without thorough mystical instruction. Exoterically, Egypt is familiar enough to us, for archaeology has presented an overabundance of artefacts. But without something more, something deeper, archaeology cannot explain Egypt to us any more than on a very rudimentary level.

Referring to the article extract above, undoubtedly there are many whose knowledge of Egyptian thought penetrates much more deeply the meaning of this story from the tomb of Seti I than does that of the author quoted. Briefly, he is not too sure of the intent of the account, which he calls “highly imaginative,” of the sun’s supposed journey to the netherworld. He naturally presumes it to have held significance for the Egyptians, to have been in fact a variant version of a classic tale, and to have served as a kind of medium for the expression of religious ideas. Indeed he suggests that if it could be understood correctly, it might furnish a key to the entire belief system of the ancient Egyptians.

A Book of Life

We now know that this story which he called an Egyptian classic is a variant of the *Book of the Dead*, hundreds of copies of which were scattered throughout Egypt at one time, and some of which have survived in Egyptian

collections. The fact that this title has impressed itself upon our thought no doubt is responsible for our judging it to be altogether funereal in character. Found in mummy wrappings, on sarcophagi, and on the walls of tombs, the *Book of the Dead* is in fact a book of life rather than of death. Although in variant form it tells the story of the sun as the predominant god of ancient Egypt, in broad terms it also had a unique, individual meaning for every Egyptian. For Egyptians, Ra, the supreme solar deity was the most dependable guide they could have for their respective journeys *through* life..., for their journeys *out* of this life..., and for their journeys *back* into it again.

That is to say that out of a representation of the daily departure of the sun in the west and its process through the measured hours of darkness to its reappearance as a new sun on the eastern horizon, there grew the belief that as with the solar deity, so it was with human beings too. The Egyptians imagined that as the individual passes from life through the door of death, and thereafter through the dark regions of the western Amenti (where one was tested), there was a subsequent resurrection into life on the eastern horizon. A representation of a natural fact of life, namely sunset, the dark hours of the night,

The hours of the day were given a spiritual or eschatological relevance.

sunrise and the light hours of day..., was therefore given a spiritual or eschatological relevance.

Familiarity with the sun's experience in the netherworld and the means by which it triumphed over the powers of darkness, gave humanity the supreme assurance it needed to succeed in its own journey through birth, life, death and the afterlife. Gerald Massey in his old treatise *Ancient Egypt: the Light of the World* (1907) has painstakingly pointed this out: "*The so-called 'Book of the Dead, is the Egyptian book of life: life now, life hereafter, life everlasting. It was indeed the book of life and salvation, because it contained the things to be done in this life and hereafter to ensure eternal continuity. The departing soul, when passing away in death..., or as the truer phrase is, when setting forth into the land of life, clasps and clings to his scroll for very life. As the book of life, or word of salvation, it was buried in the coffin with the dead when done with on earth. It showed the way to heaven objectively as well as subjectively, as heaven was mapped out in the astral myths.'*"²

The departing soul then, was depicted with a scroll similar to the one placed within the folds of the mummy windings. This scroll had clear directions for the deceased; how to move forward into the underworld with



Scenes from the "Book of the Dead" depicted in one of the magnificently illustrated chambers from the tomb of Seti I in the Valley of the Kings.

confidence, what words of truth were needed to break the spells of various hindering powers, and what power the individual had at his or her disposal from a life lived according to Maat (truth). When the deceased arrived at the "Judgment Hall" in Amenti, the scrolls, the material one from the mummy windings and the immaterial one written into the character of the real self, would be brought together for comparison, so the judge might decide how far the word of Maat had been fulfilled in the life of the deceased, and whether the gift of life had been sufficiently earned.

As in the material world, so in the nether regions, the Egyptians argued, no one can travel without knowing the way. "*The way in Amenta [sic] was indicated,*" according to Gerald Massey, "*topographically very much in keeping with the ways in Egypt, chief of which was the waterway of the great river [Nile]. Directions, names, and passwords were furnished in writing, to be placed with the mummy of the deceased. Better still, if these instructions and divine teachings were learned by heart, had been enacted and made into a living truth in life, then the Book of the Dead in life became the book of life in death. The word was given that it might be made truth by doing it as the means of learning the way by knowing the word. The way of life in three worlds, those of earth, Amenta and heaven was by knowing the word of God and making it true in defiance of all the powers of evil.*"³

The Living Memorial

The beauty of the ritual is now manifest..., a living classic, not a dead memorial. It serves humanity in the light of life as well as in the dark of death. It gives humanity knowledge of universal laws always in operation, and assurance that knowledge gained from it is our safeguard



"The 'Book of the Dead' in life became the 'Book of Life' in death." (Massey). Scenes from the alabaster sarcophagus of Seti I depicting the so called "Elysian Fields" (sekhet hetep) of Amenti where the aakbu or "beautified souls" produce the celestial food on which they and the god live.

at all times, a key to accomplishment, a pass to power.

The sun is after all but a prototype of the saviour of each individual person. It is used to illustrate the operation of beneficent and universal laws. The sun's daily progress through the heavens is to be read as symbolic of our daily progress through the circle of life. It expresses the continuity of life and the inevitability of final triumph.

In the Ritual, the sun, entering the cleft in the Western Hills, is the mummified Osiris. It is symbolised by the scarab beetle enclosed in a disk of light. The solar deity's companions in the *Sektet* boat (the evening solar barque)⁴ are *Sa* and *Heka*. *Sa* represents Foreknowledge or Intelligence; *Heka*, the Power of the Word. Who could ever be fearful with such powerful companions? The conflicts in life and in Amenti are a reflection of the eternal conflict of daylight and darkness, a divine warfare in which the god Horus represents light and his uncle Set represents darkness.

Shorn of all elaboration then, the ritual called the



Ra and companions in the Sektet boat descending to Amenti while participating in the Egyptian cycle of life and death.

Book of the Dead, 'Book of Hades' or 'Book of the Gates' is a "Cosmic drama." Universal forces and operations are given personalities and names, and made the actors. We witness it as a moving show in which we are both spectator and participant. Eternal lessons are set out for our instruction and use; eternal truths unfold as we act them out. We know the beginning and the end, for knowledge of one begets knowledge of the other. Death/Life; darkness/light; what are they but changing aspects of the same thing, pictures in a Cosmic kaleidoscope? To die is to live, and for those dying within the law, the second death has no power.

Final Triumph

In a word, the theme is a universally familiar one; that of the final triumph of light over darkness, and finally, resurrection and reincarnation. Its elements, the book of life whose perfect precepts must be transformed into living character, are those which have gone into parables since time immemorial. Its pattern and phraseology are such as have been repeated by teachers, seers and sages from Egyptian times to our own.

The sun's daily progress through the heavens is to be read as symbolic of our daily progress through the circle of life.

We cannot fail to respond, for these lessons have been before us for at least five thousand years, and are a part of the unconscious heritage of the human race. They may appeal first to our emotional, subjective side, but later they capture our rational, objective selves too. In time, every sincere mystic penetrates the meaning of the symbols which surround them, and they encounter the unity of all, as it rests serenely in its centre. When that attunement with the universe is perfect, union with the Divine will have been accomplished.

Endnotes

1. Cooke, Rev. J. Hunt, "The Book of Hades," in *Biblia*, Vol.VI, No.8, 1893
2. Massey, Vol.1, p.195
3. *Ibid.*, p.196
4. The "matet" boat was the morning barque used by Ra to travel across the sky from the eastern horizon by day in comparison to the "sektet" boat for his descent to the west or Amenti. "May he set out with thee in the Matet Boat, may he come into port in the Sektet Boat, and may he cleave his path among the stars of heaven which never rest." (Extract from "A Hymn of Praise to Ra" in the *Book of the Dead*.)

What the World Needs Now

by Chris R. Warnken, FRC



WHAT THE WORLD NEEDS NOW IS love, as the song tells us. What the world has always needed is love! And what the world will always need, more than all else, is love! Love means many things to many people. It is expressed in an infinite number of ways. But the most unfortunate fact is how little it is expressed at all!

Modern promiscuity is not remotely related to

love, but rather to self-gratification and animal instinct. The concept of selflessness and sacrifice in love, the idea of giving without thought of receiving, is lost or at least forgotten. Equally sad is the fact that we are so reluctant to express our love when genuine love exists..., as though it were childish or absurd to show our emotions. We may treat those we love with tenderness and care, and yet rarely, if ever, simply relate our love and affection. Deep abiding



A co-worker may be inspired to render even greater service, if only on occasion he or she may be told of their good work and devoted loyalty.

love should find it even difficult to refrain from expressing itself for another.

This need is equally important in expressing our appreciation to those who are acknowledged to be our most intimate friends. Such friends would rather be told of their importance to us, the priceless value of their friendship, than to receive material gifts. Our co-workers may be inspired to render even greater service, if only on occasion they were told of their good work and devoted loyalty. It is not enough to love and appreciate someone..., we must tell them how special they are!

There is nothing so void of meaning and as wasteful as the lip service of *theoretical* understanding, tolerance and friendship. These things are not at all intellectual, but entirely emotional. As such, they cannot be hidden or disguised. Unless they are felt genuinely from heart to heart, they stand out boldly as a mockery, regardless of which words or decorum may suggest the proper attitude.

There are no instruction courses available anywhere in love and friendship, and there need not be, for we were created fully and abundantly equipped to give ourselves in appreciation and love for our fellow human beings. The

problem is that we have been taught intellectually how to avoid being natural by being a friend to all.

A Human Attribute

Hatred, so rampant in our world today, is also an emotion and not an intellectual concept. It has been said that there exists such a very fine line between love and hate to distinguish one from the other. The English poet and novelist Robert Graves (1895-1985) said, "*Hate is fear, and fear is rot that cankers root and fruit alike.*" Hatred only engenders more hatred and spreads like wildfire. Being a human attribute so closely aligned with love, who better than a Rosicrucian alchemist to show the way to transmute a negative emotion into a positive one.

There are no instruction courses available anywhere in love and friendship.

Other expressions of love are faith and confidence. We do not always accept the fact that in the face of other human beings we are looking at only one aspect of God. Of course our friends do not possess the perfection of God, but they can say the same of us. We may demand only as much from others as we are able to manifest for them. We must begin to accept all the abundant goodness of God that we find in others and ignore their shortcomings, for they, like us, are still unfolding the rose on the cross of life. In her poem, *Friendship*, the English poet and novelist Dinah Craik (1826-1887) said:

*Oh the comfort; the inexpressible comfort
of feeling safe with a person,
Having neither to weigh thoughts,
Nor measure words
but pouring them all right out
just as they are,
Chaff and grain together,
Certain that a faithful hand
will take and sift them,
Keep what is worth keeping
And with the breath of kindness
Blow the rest away.*

A Universal Language

Love, by definition, is a very complex emotion, and take any dictionary and you will find numerous synonyms for this one word. That many persons would probably describe the meaning of love in their many different ways. The word is loosely used, and not nearly used

correctly enough. Properly understood, it is the finest universal language available to us. Everyone, everywhere will respond to the many expressions of love, if inspired and expressed from the heart. This is important, for it is impossible to imitate love.

If we wish to experience love, if we wish to express love for others, let all of our thoughts be directed outward toward others. In other words we should try to eliminate the ego. If we continue to promote ourselves in all of our contacts, if we act selfishly, if we seek to dominate our families and friends, if we have no concern for the unfortunate plight of others, then we have failed to eliminate the ego.

Many people, including mystical aspirants, have discovered a great secret of self-mastery. When we become so absorbed in helping others to attain better health, happiness and success that we completely forget our own deficiencies and desires, we suddenly realise that at some time, when we were unaware of ourselves, we had acquired

Love is the warm and wonderful glow that thrills our soul when we see divine creation in every expression of life.

the very goals and dreams with which we were involved for our own selfish ends. We cannot continually check up on our own personal progress any more than we can daily uncover a planted seed to see if it is growing. We must plant the seed and give of ourselves, knowing that the harvest of success will follow.

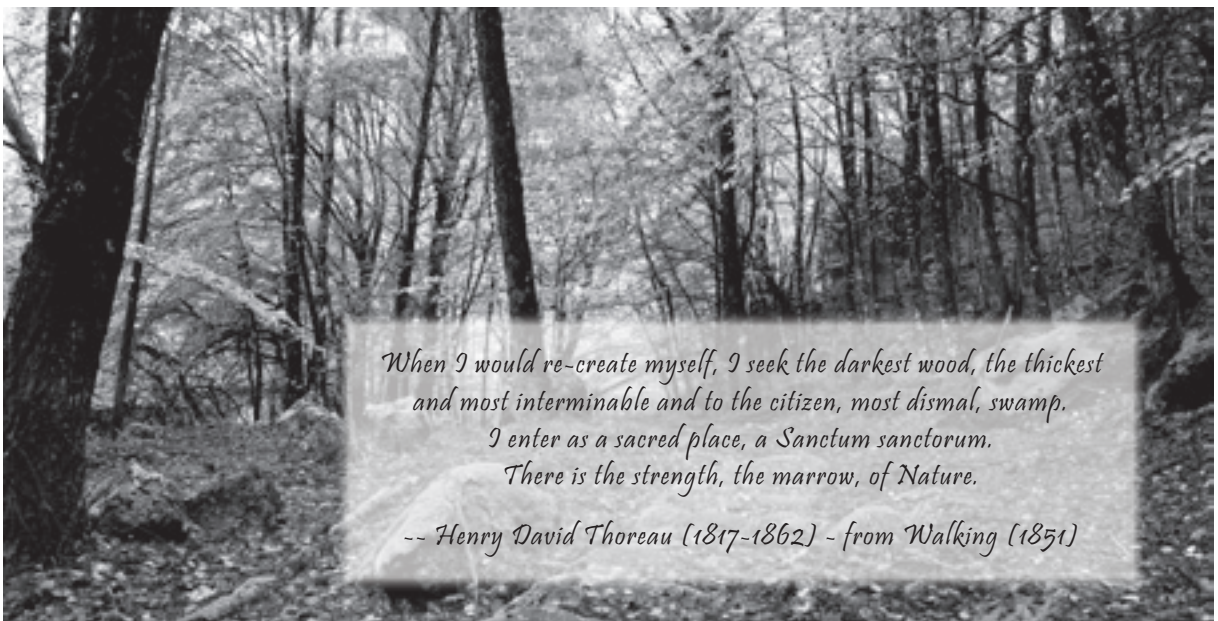
Love is the happiness that comes in bringing



Love is the happiness that comes in bringing happiness to others.

happiness to others. Love is the peace that results from helping others to find peace. Love is the affection given us because we have bestowed affection upon our fellow human beings. Love is the warm and wonderful glow that thrills our soul when we see divine creation in every person, animal and expression of life we encounter throughout life. Like the rays of the sun, our love radiates outwardly to the farthest reaches of space. None can resist it for, like the sun, it touches all alike.

To experience love is to experience God, for God is the highest expression of love there can be. To receive love and to pass it on to all others is the destiny and fullness of life. Without doubt the day will come when love will be shared by everyone, like the air we breathe. But until that day comes, let us do our small bit in hastening Love to the world.



When I would re-create myself, I seek the darkest wood, the thickest and most interminable and to the citizen, most dismal, swamp.

I enter as a sacred place, a Sanctum sanctorum.

There is the strength, the marrow, of Nature.

-- Henry David Thoreau (1817-1862) - from Walking (1851)



Leonardo da Vinci: *The Quality of Genius*

by *Adrian Ford*

WHAT GIVES A PERSON VISION? What is the source of genius? Throughout history there have been a few men who have had the capacity to look far beyond the times and circumstances in which they lived, and envision innovations which would remain valid for hundreds of years. Such a man was Leonardo da Vinci.

Da Vinci was born in 1452 in a small town near Florence, Italy, and died in 1519. While he is recognised principally as an outstanding painter, sculptor, and architect, he was also a brilliant natural scientist, physicist, engineer, musician and philosopher. His sixty-seven years were strewn with multifaceted accomplishments. He wrote a book describing problems of hydraulics, dynamics, and statics, and is in fact acknowledged as the greatest natural scientist of the fifteenth century. As a philosopher and scientist, he was a forerunner of Galileo, Bacon and Descartes.

The maps he drew are among the earliest examples of modern cartography. As a war engineer Da Vinci devised military strategies. After studying air currents and the flight of birds, he drew designs for constructing an aircraft almost four hundred years before any aircraft ever flew. He also sketched a bicycle very similar to the first bicycle ever built over three hundred years later. Da Vinci investigated the origin of fossils, completed numerous biological

studies which included scientific illustrations, and wrote a treatise on human anatomy. He conceived the idea for a bridge spanning the Bosphorus, twelve thousand feet in length over the sea and a further six hundred feet over land. In 1973 such a bridge was completed and put into use near modern Istanbul. He also designed a gyroscopic system like the one developed by Sperry Rand for “blind flying” in 1920.

What enables a person to excel in so many fields? What causes them to conceive new inventions and discoveries? What gives them such keen insight?

Are such talents gifts from God? Are they inherited? Are they developed through education and experience? Modern psychology tells us that genius is the product of both heredity and environment; that what we are born with gives us the capacity for learning and that capacity is the agency which determines what we will become. However inspiration, that tool of the genius, is of a Cosmic origin; and while God might give us the raw materials, we must put them to use in order to cultivate out latent talents.

We have heard many times that the average person uses only about ten percent of their brain capacity. Could it be that the genius quite simply uses more of that capacity? We might well ask, could it be that we all have the potential for genius?



HEREAS LIFE IS NOT ALWAYS A PERFUMED rose garden, one can't help but notice how for some, it almost could be. For them, everything seems to flow so harmoniously; and whilst not necessarily materially wealthy, they radiate an inner wealth of happiness and peace which is the envy of all. So how do they do it?

Well, one thing they all seem to have in common is that they long ago dared to take charge of their destiny! Examining *needs* rather than *wants*, and true *values* rather than *passing fads*, such people realised that more than anything else, what they needed to learn was to rely upon their *own insights* rather than those of others, come to their *own conclusions* rather than accept the conclusions of others, and above all, to take their *own decisions* in life and for better or worse, *live with the consequences of their own actions*.

The *Rosicrucian Order* assists people to find within themselves their own, personal "*higher wisdom*," something which exists as a potential in all human beings. Developing this inner understanding can lead to what sages and avatars of all ages have referred to simply as "*Illumination*," a pure state of joy, perfection and achievement beyond our fondest hopes.

Gaining this knowledge and experience is not merely an academic exercise, it is a *series of practical steps* needed in order to gain first proficiency and eventually mastery over our daily thoughts and actions. Instruction in the steps necessary to reach these goals is what the *Rosicrucian Order* has to offer. Its approach to inner development has brought happiness, peace and success into the affairs of thousands of people in the past and you too can benefit from it if you wish.

To find out more about the *Rosicrucian Order* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled "*The Mastery of Life*." Find out..., it could be the valuable turning point in your life.

Mail to: Rosicrucian Order
Greenwood Gate, Blackhill,
Crowborough TN6 1XE
Tel: 01892-653197 -- Fax: 01892-667432
E-mail: membership@amorc.org.uk



